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LUTHERAN MAGAZINE.

VOL. IV.

PUBLISHED BY THE BOARD OF DIRECTORS OF THE DOMESTIC
MISSIONARY AND EDUCATION SOCIETY OF THE
LUTHERAN CHURCH IN THE STATE
OF NEW-YORK.

REV. G. A. LINTNER, EDITOR.

SCHOHARIE (C. H.) N. Y.

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LUTHERAN MAGAZINE.

VOL. 4.]

MAY, 1880.

[NO. I.]

TO OUR PATRONS.

Agreeably to the notice contained in our last number, we now present our readers with the First Number of the Fourth Volume of the Magazine. The Board of Directors of the Domestic Missionary Society of the Lutheran Church, New-York, having completed their arrangements for continuing this publication; we again solicit the patronage of the friends of our Church, and hope that they may favor us with a liberal support.

When the Magazine was commenced by the Western Conference, we did not suppose that it would have a very extensive circulation beyond the sphere of its original publishers. Although it was the only religious periodical in this state, devoted to the interests of the Lutheran Church, it could not be expected, that it would be received with universal approbation by the members of our communion. We were aware of the difficulty of arranging and executing our work, so as to suit the views of some of our brethren, and anticipated the result in certain places, where we have been so severely censured for introducing it. We did not expect to receive any encouragement from those who deem the Magazine altogether unworthy of their notice because it is not as elegantly and tastefully executed as some other publications which are more extensively

and liberally patronized. We were prepared for all this—and did not suffer ourselves to be in the least discouraged by the difficulties and embarrassments which we have had to encounter in our past endeavors to promote the objects of this work.

We indulge the hope, that the recent arrangements of the Board of Directors, by which the expenses of the publication are considerably increased, without extending the terms of subscription, may prove satisfactory to all who feel an interest in the successful prosecution of this enterprise. We are anxious to extend the circulation of this work, not merely to meet the expenses of publication, but to promote the interests of the cause to which it is devoted.

Did we consider ourselves personally interested in this matter, we should not so often appeal to our brethren for their assistance, and beg for support: But, as we have stated on a former occasion, our humble labors are devoted to the cause of religion and the interests of our beloved Church. This encourages us not only to labor ourselves, but also to call upon others for assistance; and we sincerely hope, that many who have hitherto refused to listen to our calls for assistance, will now come forward and aid us in the prosecution of a work, which was begun in the name of God, and is still carried on by his blessing.

Original.

For the Lutheran Magazine.

THE ATONEMENT.

It is the design of the writer of this article, in the first place, to give to the reader a correct statement of the doctrine of Christ's atonement, as it is contained in the holy scriptures; and in the second place, to notice several of the most important objections which have been raised against it.

In entering upon the discussion of the first particular, it is asserted, that the doctrine of Christ's expiatory sacrifice for sin is plainly revealed in the word of God. To prove this assertion, the reader is referred to those emphatic declarations of scripture, which represent Christ's sufferings and death as an offering for sin. The writings of St. Paul are filled with such declarations. That distinguished Apostle bears frequent testimony to this fact. This is what he constantly affirms in his Epistles. He says, that "Christ hath given himself for us as an offering and a sacrifice to God—that he died for all, that they which live should henceforth not live unto themselves, but to him, which died for them—that Christ, our Passover, is sanctified for us—that, by his own precious blood, he entered into the holy place, having obtained eternal redemption for us—that through the eternal spirit he offered himself, and by the sacrifice of himself, put away sin." These declarations of St. Paul are supported by the direct testimony of St. John, who asserts, that "Jesus Christ, the righteous, our advocate with the Father, is the propitiation for our sins—that

"he was sent into the world that he might save us from our sins, and that through him we might live."

Now, if these expressions of the holy apostles are not to be construed in a manner totally different from their plain and literal signification—if they were intended to convey any ideas to the minds of those to whom they were addressed—if they are not utterly devoid of all sense, and destitute of all meaning; it is as clear as language can make it appear, that Jesus Christ did render an expiatory sacrifice for sin; that he did suffer the punishment of human disobedience; that he died on the cross, not merely to seal the truth and establish the authority of his gospel, but that by his innocent sufferings and death, sinners might be released from the condemnation of the law—absolved from the punishment of their sins, and restored to the divine favor: for in the testimony which we have just quoted, Christ is not merely exhibited unto us as a fit example for our imitation under the influence of temporal sufferings and afflictions; he is not merely represented as having sacrificed his life to display the firmness of his character and establish the authority of his religious doctrines; but it is positively asserted, "for us he gave himself as an offering and sacrifice to God: he is the propitiation for our sins, and by the sacrifice of himself he put away sin."

This will appear still more evident from an examination of those scriptural passages which assert, that Christ was substituted by infinite wisdom, to suffer the penalty, which we, by our offences, had merited. The pro-

phet Daniel clearly expresses this idea, when he predicts, that "the Messiah shall be cut off, but not for himself." Isaiah, in the fifty-third chapter of his prophecy, where he exhibits every material circumstance connected with the death of Christ, expresses the same views. He testifies, that "he hath borne our griefs and carried our sorrows—that he was wounded for our transgressions, and bruised for our iniquities—that the chastisement of our peace was upon him, and that by his stripes we were healed—that he was stricken for the transgressions of his people, and that his soul, which was poured out unto death, was made an offering for sin." These predictions of the prophets are verified by the language of the apostles. St. Peter declares that "Christ hath suffered for our sins, the just for the unjust"—and St. Paul affirms that "God hath made him to be sin for us who knew no sin, and that Christ, who redeemed us from the curse of the law, was made a curse for us." These concurrent declarations of the prophets and apostles, afford evidence sufficient that they intended to set forth the death of Jesus Christ, as an expiatory sacrifice for the sins of mankind. They all speak of his atonement, not as a sacrifice which he rendered for himself, but for the sins and transgressions of his people. They all represent him as being burthened with our iniquities, and having carried our sorrows. They all agree in asserting, that he was delivered for our offences; that he sustained the weight of our afflictions; that he suffered for our sins, and was punished for our

disobedience. They clearly intimate that he was substituted in our behalf—that he rendered the sacrifice which we should have rendered—that he bore the iniquities which we should have borne—that he suffered the penalty which we should have suffered—that he was punished, not for any offences of which he had rendered himself guilty; but for the transgressions which we had committed—and that he was finally cut off, not for himself, but for those whom he represented, when he suffered and died on the cross.

That this doctrine is revealed in the holy scriptures, will appear still more satisfactorily from those passages which represent Christ as the meritorious cause of our present justification and future salvation. And here I shall again recur to the testimony of St. Paul, because of all the apostles, he is the most explicit on this subject. In his Epistle to the Romans, he observes, "Being freely justified by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. While we were yet sinners, Christ died for us, much more then being now justified through his blood, we shall be saved from wrath through him." To the believers at Corinth, who were justified through faith in the Lord Jesus Christ, and had experienced the sanctifying influence of his spirit, he writes: "Ye are washed; ye are sanctified and justified in the name of the Lord Jesus and by the spirit

of our God." To the Colossians, who were converted from the idolatrous worship of heathen deities to the reasonable service of the Most High, he communicates the same comfortable instruction: "And you, saith he, that were some time alienated, and enemies in mind by your wicked works, yet now hath he reconciled in the body of his flesh, through death, to present you holy, unblameable and irreproachable in his sight." In his Epistle to the Hebrews, who were well acquainted with the religious ordinances observed under the legal dispensation, he affirms: "Christ is the Mediator of the New Testament, that by means of his death for the redemption of the transgressors under the first Testament, they which are called, might receive the promise of an eternal inheritance."

It is evident from the Apostle's reasoning on this subject, that he viewed the death of Christ as a real sacrifice, which was necessary to atone for the transgressions which had been committed under the various dispensations of the church. He expresses his conviction, that it was necessary that Christ should be set forth as a propitiation to declare the righteousness of God in the remission of sin: For according to his method of reasoning, we could not have been justified by his blood and saved from wrath through him, unless he had died for us while we were yet sinners. He clearly conveys the idea, that aliens and enemies to God could not have been reconciled to him, and obtained the promise of an eternal inheritance, in any other way than by means of Christ's death for

the redemption of human transgressors. His whole course of reasoning, therefore, in this case, directly tends to shew, that Christ, by his meritorious sufferings and death, did render an expiatory sacrifice, and that such a sacrifice was absolutely required, to absolve the offender from the punishment of his offences, to exhibit the divine righteousness, and vindicate the insulted honor of the Deity.

This is the testimony which the word of God affords to establish the doctrine for which I contend. And this testimony, which I have derived from the concurrent declarations of the most distinguished inspired writers, is conclusive. The authorities I have quoted, are sufficient to establish the fact, that Jesus Christ, by his innocent sufferings and death on the cross, did render an expiatory sacrifice for sin. They cannot be made to bear any other construction. They cannot be rendered susceptible of any other interpretation. They exhibit direct evidence. They afford positive proof. They are perfectly clear and explicit. They cannot be misunderstood. They cannot be reasonably contradicted. They must be satisfactory to every person that believes in the divine authority of the scriptures.

In addition to the evidence already adduced from the repeated declarations of the holy scriptures, to prove that Christ was delivered as a real sacrifice for our sins, I shall now proceed to show, that this doctrine is illustrated and confirmed by the undoubted testimony of sacred history. It appears to have been the chief design of the spirit of inspiration, from

the earliest periods of sacred history, to prepare us for the exhibition of this mysterious sacrifice, which is so difficult for us to comprehend. The most remarkable events which, under the direction of Divine Providence, occurred in the former ages of the church, all seem to relate to the great work of human redemption. The holy scriptures, throughout, may be considered as one continued history of the Lamb slain from the beginning of the world. The nature of those sacrifices which were appointed under the law, and the manner in which they were usually rendered, are no doubt to be viewed as typical representations of the atonement of Jesus Christ. Under the Levitical institution, when the worship of God consisted chiefly in sacrifices, it was enjoined on "every man who should bring an offering, to put his hand upon the head of the burnt offering, that it might be accepted for him, to make an atonement for his sin." On the great day of atonement, the high priest was required to lay his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them on the head of the goat. The victim thus substituted to suffer the legal penalty, due to the offences of the people, was either burnt without the gate of the Tabernacle, or as in the case of the scape goat, was sent away into the wilderness, subject to the curse of a legal impurity. Almost every sacrifice for sin was attended with the effusion of blood. Without the shedding of blood, except in extraordinary cases, there could be no remission of sin.

By the law, almost every thing was purged with blood. The altar and the tabernacle—the vessels of the sanctuary, and the garments of the officiating Priests, were all sprinkled with the blood of their sacrifices. No acceptable service could be rendered—no real sacrifice could be presented, unless the hands of the worshipper were sprinkled with blood. Blood was exclusively appropriated to the divine service.—For this reason the Jews were prohibited its common use—"for the life of the flesh, saith God, is in the blood, and I have given it to you upon the altar, to make an atonement for your souls; for it is blood that maketh an atonement for the soul." The sacrifices for sin, which God himself had appointed under the law, and which his people were strictly commanded to observe, were all rendered by substituting the innocent for the punishment of the guilty. And this sacrificial substitution of innocent victims, to bear the iniquities, and atone for the transgressions of a wicked and rebellious people—this constant effusion of the blood of the sacrifices, to wash away the guilt of sin, which was enjoined under the law, must have been intended to exhibit that precious sacrifice which was rendered under the gospel.—These sacrifices under the law could not have been instituted with any other design than this. For it is unreasonable to suppose, that God could have been reconciled to the transgressors of his law, by the sacrifice of beasts, which were devoid of reason and understanding to enable them to distinguish between good and evil. He surely could have had no pleasure

in the death of an innocent victim, who was cursed for the offences of the people. Neither could the true worshippers of God, who had been favored with so many divine revelations, have been so ignorant as to suppose, that the offering of beasts could in itself prove a mean of conciliating the divine favor. If they knew any thing, they surely must have known, that if he were hungry, he would not tell them, because the world is his, and the fullness thereof—that he would not eat the flesh nor drink the blood of their sacrifices. Jesus Christ, therefore, is the true victim, prefigured by the constant repetition of sacrifices under the Levitical institution. He is that innocent and spotless Lamb, on whom the Lord laid the iniquities of us all; who was subjected to the curse and bore the punishment of our sins. He is the substituted victim, who suffered without the gate and was slain on the cross at Calvary, that his blood might be shed as an offering for sin. He is that atoning High Priest, who entered into the holy place, to offer an acceptable sacrifice for the transgressions of his people; and, having sprinkled us with his blood, washed us from our sins, cleansed us from our iniquities; purchased eternal redemption for us. Thus you perceive that we have the voice of the prophets and the apostles—the sanctions of the church under its various dispensations—the history of both the Old and New Testament—the testimony of the law and the gospel, to confirm us in the belief, that Jesus Christ, by his innocent sufferings and death on the cross, did render an expiatory sacrifice for sin. M.

(To be continued.)

For the Lutheran Magazine.

CORRESPONDENCE.

Philadelphia, Jan. 4th, 1830.

Mr. Editor—It is at all times pleasing to contemplate the increasing prosperity of our Evangelical Zion, whether it relate to the church universal, or whether it be confined to the formation and establishment of individual congregations. The only circumstance which has hitherto prevented the Lutheran church in the United States from exerting a more extensive influence, has, undoubtedly, existed among ourselves. Internal jealousies and civil discord, have destroyed that unanimity of effort, which alone is necessary to make her as powerful in the number of her adherents, as she is attractive in the beauty and simplicity of her doctrines. I am proud of my church, and where is the Lutheran who is not? I glory in the Revolution which gave us our title; and the rapid dissemination of principles so consistent with the precepts of our blessed Redeemer, will always prove to me a source of the highest gratification.

These reflections have arisen whilst viewing the present state of things in Philadelphia. It is but a very few hours since my arrival, yet this has not prevented me from making many observations of an interesting character. Having brought letters of introduction with me from New-York, to several clergymen in this city, I called immediately after leaving the boat, on the Rev. Dr. Schaeffer, by whom I was kindly received. This gentleman is well known to you as one of the fathers of our church in America. His talents and learning are also, sufficiently celebrated.—When announced, I was particularly

struck with his venerable appearance, whilst his kind attention and generous deportment commanded my esteem. He invited me to spend some time at his house, but my sudden departure from the city, which will be much earlier than I had at first anticipated, prevents me from accepting an invitation so congenial with my own wishes.

The same evening, I went to the residence of the Rev. Mr. Krauth, whom I found in his study, preparing for the solemn duties of the Sanctuary. He appears to be what I expected to find him, a good christian—a zealous advocate for the principles of our church—and a friend to every thing which will promote her interests. He is pastor of an interesting and flourishing congregation, lately established in this place, which has struggled against, and overcome numerous difficulties; and though they have received but little assistance from those to whom they should naturally look for encouragement, yet the abundant blessing of the Almighty, has, undoubtedly, accompanied their praise-worthy exertions. I gladly accepted an invitation from this gentleman to officiate in his stead, on the approaching Sabbath, being very desirous of becoming better acquainted with the character and strength of his congregation, which I expected to find but limited in the number of its members, on account of its late organization. Our Reverend brother called for me at my boarding-house in the morning, for the purpose of conducting me to their place of worship. It is a spacious edifice belonging to the University of Pennsylvania, and as I have been informed, oc-

cupied by the university at the present engaged in erecting and more convenient but christian congregations denominations assemble here Sabbath—the Methodist and thean. They worship under same roof, having but a slight partition wall between them. How beautifully emblematical of that dividing line, composed of difference of opinion as respects some of the minor truths of the gospel, which prevents us from uniting more closely in this present world—and when I saw these christians, after the service of the sanctuary was ended, mingling unconsciously together, it reminded me of that union and fellowship, which will exist when time shall be no longer. It is whilst contemplating such scenes, that the soul is often lost in the most pleasing anticipations. The things of time and sense, vanish for a moment, from before us. The bright visions of futurity appear with their enchanting influence, and almost make us forget that we are mortal. Imagination soars from earth to heaven, and pictures to the mind a faint delineation of those glories which are inconceivable; while, no longer able to sustain the brilliancy of fancy's coloring, the splendid visions disappear, and we awake to lament that the dream of our happiness did not last forever. But I wonder.

On being introduced into a room which would contain about five hundred persons, think of my astonishment, when, instead of a few individuals scattered here and there, I found almost every seat occupied.—

in was led to a very neat pulpit raised a few steps above the floor, and after having seated myself, I observed a convenient gallery opposite, well filled with singers. It is customary in many churches, not only of our own, but likewise of sister denominations, to have the singing of psalms and hymns confined more particularly to the choir; and it is to be lamented that every christian who possesses the requisite faculty, does not pay more attention to this delightful part of public worship. The case here is different from what I have generally observed. As soon as I had announced the hymn, a sudden peal of soul-inspiring melody burst from every lip, and the house of prayer resounded with the praises of Jehovah. This, thought I, is music—music, such as angels use, where all are employed, from the least to the greatest, in ascribing glory to their Redeemer and their God. I felt its influence; and I knew that I was in a place where many *hearts* were engaged in devotion.

This custom, however, or rather, this *practical spirit of devotion*, exists in other places besides Philadelphia. During my visits at New-York, which are frequent, I always derive a peculiar pleasure from attending the church of St. James; and though this pleasure is in part produced by many fond associations, yet it is increased by observing that active piety which seems to prevail. There are likewise many other instances of this kind.

I have always admired the practice, adopted by a very interesting family of my acquaintance, whose children are taught from their infan-

cy to lisp in harmony the praises of their Creator. What a delightful exercise! What a pleasing recreation! How preferable to those vain amusements, which administer pleasure but during their momentary existence, and leave no joy behind. This is certainly a custom, which, if generally prevailing, would produce a very happy effect. Every christian family might constitute this a part of their evening devotion, and on every succeeding Sabbath, whilst engaged in the service of the sanctuary, all could unite in those ascriptions of praise which are due the Creator from every individual member of the family of man. I hope you will pardon me for making a passing comment on those subjects, which are thus accidentally presented. I should even be pleased to indulge more freely in my observations, could they be comprehended within the limits of a single letter. But to return to our meeting.

The music was not the only thing which attracted my observation. The deep solemnity and serious attention which pervaded every countenance, convinced me that there was an earnest desire to become acquainted with the way of salvation, and those inspiring truths which relate to our welfare here, and are connected with our happiness hereafter. In short, I discovered that I was in the midst of a people, who had risen to their present happy condition, notwithstanding many trials and disappointments, which have only served to excite and cherish a spirit of christian perseverance.

You are, undoubtedly, well acquainted with the object of my mis-

sion to this city ; and though I have found some whose charity not only begins at home, but ends there too, (how unlike the zeal of a Franke !) yet, thank God, I have found *many* who have expressed a deep interest in our success. Those who are desirous of contributing to our undertaking, are not able, in consequence of their own peculiar circumstances, to contribute any thing but their prayers ; yet, surely, these will not ascend to heaven in vain.

I have often lamented that Lutherans are not more liberal in their intercourse with one another, and more anxious to promote those objects which will conduce to the general welfare. This is not confined to the lay members of the church, but it extends to ministers of the gospel ; and here, in fact, we must look for the source of the evil. The Pastor of any people, has an opportunity of exciting among the members of his congregation a spirit of benevolence and liberality ; and on the contrary, he can also, by his individual influence, warp these feelings, and substitute in their stead, qualities of an opposite character. I am sensible that I may be censured for such an undisguised expression of my sentiments on this subject. I may be told that the existence of such principles is a sufficient evil, without exposing them to public view ; but I must confess, that I do not agree in opinion with those who employ such arguments. Shall we permit these feelings to exist without correction, or shall we openly exhort each other to banish them from the midst of us. I, for my part, am in favor of the latter course, and I should hail its general

adoption, as a most important event in our history. I have regarded with pleasurable emotions, the efforts which are making in our church at the present day. A change has certainly been effected. Missionary and education societies, connected with the Lutheran cause, are springing up in every part of the Union ; and the operations of these associations, are a convincing proof of the fact, that our people are beginning to awake from their inactivity. Two Theological Seminaries have been established within a very few years, and a third is now in contemplation.

But I have already extended this epistle beyond ordinary limits ; I will therefore close with the promise that you shall soon hear from me again.

With sincere prayers for your welfare, I remain you affectionate brother in Christ.

* * *

For the Lutheran Magazine.

ON THE DUTY OF DEACONS.

Mr. Editor :—It has long appeared evident to me, that a church cannot reasonably be expected to prosper, unless its spiritual concerns be managed and conducted by pious and faithful men. The greatest care should be exercised in selecting the officers of a church, and that none be placed in such stations, but those who bear a good moral and religious character ; men who are engaged in the cause of Christ, active in promoting vital piety and ready to further the objects of benevolent institutions.—Such officers are calculated to build up a church ; but cold, lifeless and immoral men cannot but fail to destroy a congregation. On this subject there has existed in our church-

es generally, too great a negligence and indifference, and they stand in need of reformation. Within the knowledge of the writer, there are some congregations ruled by officers, who have either absented themselves from the communion table for many years, or are intemperate, occasionally join at a ball or gaming-table, or are otherwise grossly immoral. A vestry or council composed of such men, can be no blessing to a church, nor aid to a pastor, however zealous and faithful he may be. Yet such is the practice of some churches from year to year, while men of prayer and vital godliness are compelled to stand back, as unfit to serve in those stations; and consequently have little or no influence with the members, but they have to lament in secret over the declension of religion, without any hope of a reform. Not long since, I met with the following remarks on the subject of the office of Deacons, extracted from a religious paper, which in my view are so just and applicable, that I have taken the liberty to send them to you for insertion in the Magazine, hoping that they will be read with interest, by the members of our communion, and cause all who feel for the welfare of our Zion, to be more particular hereafter in the selection of their church officers. They are as follows:

“The reasons which led to the institution of the office of deacons, as related in the sixth chapter of the Acts, plainly teach us a primary and considerable part of their duty. The primitive christians, brought their charities and laid them at the Apostles’ feet, and they made distribution of them to every one as he had need. But when the disciples were multi-

plied, and some uneasiness had arisen in the church at Jerusalem, respecting the distribution of the public alms or charities, and complaint was made that some were overlooked and neglected, in the daily ministration; the Apostles, to rid themselves of this burdensome service, said to the multitudes of the brethren, that it was not reasonable for them who were commissioned for higher and nobler purposes, to leave the word of God, and employ themselves in the service of tables; they, therefore proposed, that wise and holy men should be appointed to take charge of this business, to the end that they might give their whole time and attention to prayer and the ministry of the word, which was as much as they were able to do, and surely as much as any man can do, in any nation or age. This proposal of the Apostles pleased the whole multitude of the disciples, who chose seven men from among themselves to whom the management of the funds of the church and the care of the poor were solemnly committed. That this was the first institution of the office in the christian church, and these seven men were the first deacons, there can be no reasonable doubt. These things show, beyond all controversy, what is now a considerable part of the duty incumbent upon the present deacons of the church. They are to serve tables, to take care of the common property and poor of the church, and to see that all her temporal concerns be managed wisely, prudently, and faithfully. The deacons are the proper treasurers, stewards, and almoners of the church.

“In the first ages of the christian church, when the civil governments of the earth were hostile to the cause of Christ, it was the duty of deacons to provide, at the expense of the church, suitable places for their worshipping assemblies—to provide for the table of the bishop or pastor, and for the communion table of the Lord.

But now, since, through the general influence of christian principles, the two former of these—the place of worship and the table of the pastor, are otherwise provided for, they are, in a great measure, relieved, from these concerns; though they ought still to have a care for these things, and see there be no unreasonable deficiency. But the duty of providing for the administration of the christian ordinances, and especially for the Lord's table, is still incumbent on deacons. And here, according to prevalent modern opinion and custom, their official duties terminate. But this, it is confidently believed, is a great mistake, which ought to be corrected, and which must be corrected, before the churches can assume that high and influential stand they are destined to occupy.

“The support and care of the *poor* of the church, was a prominent object, which first led to the institution and choice of deacons; and this still continues an important part of their duty. Every church is bound by the laws of Christ, to maintain its own poor, according to its ability; and the deacons are the proper officers to receive and distribute the alms of the church, for the relief and comfort of its poor and suffering members. And here, also, they are greatly relieved by the charitable provision of the civil government, for the maintenance of the poor. Nevertheless, much remains for them to do, in this matter. As the members of the church, equally with other citizens, are obliged to contribute their proportion to this public charity, (if it may be so called,) so it is altogether reasonable and just, that the deacons avail themselves of this public provision, and take care that their poor brethren and sisters be not unreasonably deprived of the designed benefit. But after all, the provision made by law for the support of the poor, is often inadequate, and barely sufficient to supply the necessities of life.—

There are many *decencies* and *comforts*, which the cold hand of public charity but sparingly, if at all, supplies, and without which, life itself is hardly desirable. To these, it is the duty of deacons to attend, and to take care, that no member of the church be left to suffer for the want of those things, which the bounty of the church ought to provide, when and where needed. They ought, indeed, to do good to all men, as occasion requires; but especially to those who belong to the household of faith. And in discharging this important duty, it is requisite that deacons observe the directions which the Apostle has given directly to them—Rom. xii: 8,—‘He that giveth’ or distributeth, ‘let him do it with simplicity;’ that is, with liberality, impartiality, and disinterestedness; ‘and he that showeth mercy,’ that is, relieves the necessities of the needy, sick, and distressed, ‘let him do it with cheerfulness.’ The duty of distributing and showing mercy, officially, belongs to deacons; and the bounty of the church, for these purposes, ought to pass through their hand, and be applied by them. Hence the importance of that trait of character, which the Holy Ghost requires in deacons, that they ‘be not greedy of filthy lucre’—not covetous of gain, lest they be tempted to embezzle, or pervert to their own private use, any part of the treasures of the church.

“Thus far, as to the duty of deacons, in relation to the property, and temporal concerns of the church.—And here, perhaps, almost every one will say, are the utmost boundaries of their official duties. But this, also, it is conceived, is a great mistake, which ought to be rectified, and which must be rectified, before the office can appear in all its dignity and importance, and the church derive that benefit from it, which it is designed and calculated to impart.

“The church of Christ, is a spiritual society, and designed to answer

the most spiritual and holy purposes. And the ministry of it, is a spiritual ministry, intended to promote the edification of the body, and the spiritual and everlasting good of mankind. Of course, deacons, who partake of this ministry, are spiritual officers, whose duties extend to all the spiritual concerns and interests of the church. Though they are not, by any means, authorised to preach the word, and administer the special ordinances of the gospel, and thus intrude upon the office, and usurp the appropriate powers and privileges of bishops, or pastors and teachers; yet they are to bear a proper part in these things, and to aid in the ministration of some of the most spiritual and sacred mysteries of our holy religion.

“In the scriptures, 1 Cor. xii. 28, these are called *helpers*; and in ecclesiastical history, they are called ‘ministers of the mysteries of Christ—of the episcopate, and of the church.’ These titles are strongly expressive of their duties, in relation to the ministry and the church. They are to be *helpers* and *assistants*, both to the pastor and church, and to encourage and aid them, in a subordinate capacity, in all matters and things pertaining to life and godliness. It is very noticeable, that when the Apostle, to Timothy, enumerates the qualifications of deacons and bishops, he expresses himself in much the same language, in respect to both, requiring nearly the same things in the one as in the other; and why should he do thus, unless they were both necessary, and to be employed for the same spiritual purposes? A deacon must be a man of *honest report, full of the Holy Ghost and wisdom, grave, temperate, sincere, not covetous, understanding, sound and honest in the faith, and maintaining an exemplary family government*. Now, let it again be asked, and well considered, why are such high and holy qualifications required in deacons, unless they are to use them for the same general pur-

poses, as pastors, for the edification of the church, and the salvation of sinners? And, especially, why should they be required to ‘hold the mystery of the faith in a pure conscience? And how could ‘they purchase to themselves, a good degree, and great boldness in the faith,’ as Stephen did, and also Philip, the evangelist, who was one of the seven, did, unless they were, in some way or other, to use their gifts and talents for the instruction and edification of their brethren and fellow men? Surely, men of far inferior qualifications, in christian knowledge and piety, would be competent to manage the merely outward and temporal concerns of the church, as well, or better than they. Why, then, should so much be required in deacons; and how shall they make advances towards higher degrees in the ministry, unless they were to exercise themselves in spiritual things—for the help of the pastor—for the edification of the brethren, and the salvation of souls? In primitive times, the good use of the office of a deacon, purchased a higher degree in the ministry; and the early pastors were usually taken from this order of officers. They were educated and improved in this school, and were thus qualified for a higher station in the church; which is, in some instances, the case at the present day. Wherever God bestows, or requires gifts and talents, he designs them for an appropriate use; and unless those high qualifications, required in deacons, are used for spiritual purposes, they are degraded and lost, and the church is left to languish and suffer, for the want of such needed assistants, as her divine Head has graciously provided.

“If the Apostles, those extraordinary officers in the church, to whom a large measure of the Spirit was imparted, needed the help of deacons, in the ministry and care of the church, surely, the ordinary bishops, or pastors, need them much more, to aid

them in promoting its order and prosperity, and giving effect to the word and ordinances of the gospel. There are many things necessary to be done in and about the church, which pastors have no time to do, unless they neglect some of the more important duties of their office. All these devolve on the deacons, and other officers of the church, if there are others, who are to take the oversight and management of them, very much into their own hands. It is not easy to enumerate all the duties incumbent on them, in their spiritual relation to the church, since they very much grow out of circumstances, and the several situations and neighborhoods where they reside. Their general obligations, to do all they can, for the aid of the ministry, for the edification of the body, and the furtherance of the gospel, are obvious. And in descending to particulars, it may be justly said, that deacons ought especially to watch over the several members of the church, and give them a word of counsel, of instruction, of encouragement, of warning, or reproof, as occasion may require. They should be able and ready to enlighten the ignorant—to direct inquirers—to warn backsliders—to encourage the desponding—to comfort the mourners—to visit the widow and fatherless in their afflictions—to visit and pray with the sick and dying, when required—and to see that the children of the church be duly governed and instructed. They should also be examples and leaders to the flock—preside and assist in the more private religious meetings of christians, and take a leading and active part in all occasional meetings of the brethren and of the church, for business, for conference, or prayer.—They should also keep a watchful eye upon the conduct of the brethren, and see whether it be such as becometh the gospel. They should notice the wants and dangers of the body, and from time to time, report

to the elders, the state of the church, and especially, if any cases occur, which require their animadversion, or the discipline and correction of the church. They should likewise devise and forward plans of charity and usefulness, and encourage and aid in promoting the great schemes of benevolent enterprise, which are now in progress, and which aim at the subjugation of the world to the obedience of Christ.

“From this brief and imperfect enumeration of the duties of deacons, it is easy to see, that they ought to be young and efficient men, humbly and sincerely devoted to the cause. They ought to be stationed, as under watchmen and guides to the flock. And never may we expect that Zion will arise and shine in the beauties of holiness, and be terrible to her enemies, as an army with banners, until she is marshalled and led forward by her captains of *tens*, as well as of hundreds and thousands.”

A. B.

Lutheran Magazine.

SATURDAY, MAY 1, 1880.

The Atonement.—The communication we have inserted under this head, relates to a subject of great importance, upon which, the language of our church, is very strong and explicit. In the Third Article of the Augsburg Confession, we are taught, “that God the Son, who is true God and Man; truly suffered, was crucified, dead and buried—that he was a sacrifice, not only for original sin, but also for all other sins, and reconciled the wrath of God.” And in the 4th Article, under the head of Justification, it is asserted, “that we obtain forgiveness of sin, and become righteous before God, through grace, for Christ’s sake, by faith—if we be-

lieve that Christ suffered for us, and that, for his sake, sins are forgiven, and righteousness and eternal life granted unto us." This language is easily comprehended, and cannot be misunderstood. Other parts of the Confession, establishing the same principle, might here be introduced; but we deem the above extracts sufficient to shew, that the doctrine of the Atonement, as stated by the writer of the communication, was considered by our protestant forefathers, as a fundamental doctrine of the church, necessary to be believed by all, who are desirous of obtaining the forgiveness of their sins.

We have heard people say, that this doctrine is incomprehensible; and that, therefore, they cannot believe it. But, as well might they disbelieve the union of body and soul—as well might they doubt the evidence of their senses, and deny the reality of the numberless phenomena, which daily occur in the natural world. For many of those wonderful exhibitions of the power and wisdom of God, which we constantly observe around us, surpass our limited comprehension. And if our inability to comprehend an object, constitutes a sufficient reason for us to believe, that such object does not exist—then we must be ignorant of what we know—we see, what we do not see—and hear, what we do not hear: For the operations of the mind, and the impressions produced on the senses, are often so mysterious, that they cannot be fully explained.

Correspondence.—We invite the attention of our readers, to a commu-

nication from a travelling correspondent, who has given us a very interesting description of several Lutheran clergymen and congregations, which he visited. It affords us great satisfaction, to hear of the success and prosperity of various portions of our Church, where the gospel is preached in its purity, and its divine influence displayed, in the character of its hearers. Such intelligence is always highly gratifying, and cannot fail to interest the minds of all true Lutherans, who love their church, and rejoice in the salvation of souls. We hope that our correspondent may continue to favor us with his communications, and endeavor to collect such further information, as he may deem interesting to the readers of the Magazine.

Church Officers.—The welfare of every christian congregation, depends in a great measure, upon the character and conduct of its ruling officers. They should, therefore, be carefully and judiciously selected. No man should be chosen to fill the office of Elder or Deacon, in the church, who does not, in his daily walk and conversation, exhibit satisfactory evidences of christian piety. The duties of church officers, are too important, to be regarded with that carelessness and indifference, which we see but too often manifested. They are appointed to watch over the spiritual interests of the congregation, and endeavor to promote its welfare, by a faithful and conscientious performance of their duty. They should take a deep interest in whatever concerns religion, and the salvation of souls. In the excellent and compre-

hensive language of our Liturgy—"They are to take care, that 'all things are done decently, and in order;' that the service of God's house be performed in a manner corresponding with the importance of this object, and the purity and simplicity of the gospel; that the necessary instruction, consolation, and excitement to the practice of godliness and virtue, be afforded to the young and the old; and that christian morals be cultivated and preserved among the members of the congregation."

They are required to exhibit an example, deserving the imitation of all who may come within the reach of their influence. They are bound to "admonish and warn open offenders," and, if necessary, exercise their authority against those, who reject every virtuous admonition, and are determined to persevere in their evil ways. These duties, every church officer is solemnly bound to perform. But how seldom are they realized! There are, indeed, but few elders and deacons, whose characters and conduct shew, that they have a realizing sense of the solemn and important duties of their station. How far these observations may apply to church officers generally, we will not undertake to say. We know, however, from personal observation, that in our church, this is a serious evil. We know, that in some of our congregations, the people are altogether too careless in the selection, and too regardless of the character and conduct, of their church officers.—Men are chosen to fill these high and responsible stations, who are a disgrace to the christian profession—men, who have no religion them-

selves, and take no interest in the salvation of others. They are selected, not for their piety and faithful attendance on the ordinances of God's house, but for the purpose of leading them to the church: And when they are thus selected, they never consider the duties which they have been chosen to fulfil. They care nothing for the interests of the church—and whenever the minister proposes any measures for promoting the welfare of the congregation, they are the first to throw obstacles in his way. Instead of assisting and encouraging him, in the performance of his official duties, they oppose him in his work, and often seek to destroy his influence with those, who are ready to adhere to him. Such officers are a reproach to any congregation. No church can prosper under their direction. All real christians are disgusted with their conduct; and God will at last withdraw his blessing from a congregation, where such glaring abuses are suffered to exist. These remarks were suggested by an article "On the Duty of Deacons," which we have published in this number, and recommend to the serious attention of our readers.

Selected.

STATISTICS OF RELIGIOUS DENOMINATIONS IN THE U. S.

The following summary view of the religious denominations in the United States, is collected from a detailed article on the subject, contained in the last number of the Quarterly Register and Journal of the American Education Society. It appears to have been compiled from the most authentic sources which are accessible:

1. *Orthodox Congregationalists*.—Principally within the six Northeastern or New-England States, in each of which there is a General Conference, Association, or Convention.—Associations or Conferences, 66; ministers, 800; vacant churches, 250; communicants, 120,000. [Documents not complete.]

2. *Presbyterians*.—In the Middle, Southern, and Western States. Synods 19; presbyteries 92; ordained ministers 1392; licentiates 205; churches 2070; communicants 162,816.

3. *Reformed Dutch Church*.—Principally in the states of New-York, New-Jersey and Pennsylvania. Synods 2; classes 16; pastors 150; licentiates 7; churches 185; vacant 144; communicants 11,713.

4. *Protestant Episcopal Church*.—Principally in the Atlantic States, but scattered through most of the others. Dioceses 15; bishops 10; ministers 528.

5. *German Reformed Church*.—Principally in the Middle States and Ohio. Synods 2; classes 8; ordained ministers 120; candidates 10; congregations 500. [Doc. deficient.]

6. *Evangelical Lutheran Church*.—Principally in the Middle States. In 1828, about 200 ministers, and 800 congregations.

7. *Methodist Episcopal Church*.—In all the states. Bishops 4; conferences 17; travelling preachers 1,697; superannuated 120; members 447,743.

8. *Calvinistic Baptists*.—In all the states. Associations 224; churches 4,285; ministers 2,857; communicants 292,862. [Documents not all of 1829.]

9. *Seventh-Day Baptists*.—Principally in Rhode-Island. Ministers 30; communicants 3,000. [Estimated.]

10. *Six-Principle Baptists*.—Principally in Rhode-Island and New-York. In 1828, about 25 churches, and 1,700 members.

11. *Mennonites*.—In 1824, ministers 250; members 30,000. [Estimated.]

12. *Tunkers*.—Principally in the Western States. Churches 40; communicants 3,000. [Estimated.]

13. *Free-Will Baptists*.—Principally in New-England. Ministers 300; churches 370; communicants 16,000. [Estimated.]

14. *Christian Society*.—In most of the states. Ministers 300; members 30,000. [Estimated.]

15. *Emancipators*.—Principally in Kentucky. Ministers 10; communicants 400. [Estimated.]

16. *Free-Communion Baptists*.—In the state of New-York. Ministers 30; communicants 3,500. [Estimated.]

17. *United Brethren*.—Principally in Pennsylvania and North Carolina. In 1828, ministers 23; congregations 23; communicants 2,000; members 6,000.

18. *Quakers or Friends*.—Principally in the Atlantic States. Members 150,000; of whom 56,026 are Hicksites, 28,904 orthodox, and the others not known.

19. *Cumberland Presbyterians*.—In the states bordering on the Mississippi river. Synod 1; several presbyteries; increase last year about 3,500.

20. *Unitarians*.—Principally in Massachusetts. Churches 160. [Estimated.]

21. *Swedenborgians*.—Principally in the Eastern and Middle States. Ministers 29; regular societies in 28 towns.

22. *Shakers*.—Principally in New England and New-York. Societies 16; preachers 45; members 5,400.

23. *Universalists*.—Principally in the Middle and Eastern States. Preachers 150; societies 300. [Estimated.]

24. *Roman Catholics*.—Archbishop 1; bishops 10 or 12; numbers estimated at 500,000.

the (Maryland) Evangelical Lutheran
Intelligencer.

EVANGELICAL LUTHERAN SYNOD OF OHIO.

The minutes of the Synod of Ohio have just come to hand, and, in order to furnish our readers with a synopsis, we shall defer to another number, a part of the matter we had already prepared for the press. We do hope, that the Secretaries of the different Synods, will endeavor to transmit to us the minutes, without delay, as it is highly important, that our people should be put in possession of the transactions of our different Synods, as early as possible.

This Synod convened in Trinity week, A. D. 1829, at Lancaster, Fairfield county. On Saturday previously, the services preparatory to the administration of the Lord's Supper were performed, after a discourse by Rev. Fast, from Acts 3. 19.

At early candle light, Rev. Kugler preached, text, 1 Peter v. 5. On Sunday, discourses were delivered in both the German and English language, by Rev. Messrs. Wagenhals, A. Henkel, Heinecke and C. Henkel. Mr. Heinecke delivered the pastoral sermon, from Acts xx, 28.

The Lord's Supper was administered to the members of the Synod, and to a considerable number of the laity. Great solemnity prevailed, and cause was given to believe, that many felt the presence of the Lord.

On Monday, the Synod was constituted, by singing a hymn, and prayer. After the roll was called, the officers for the ensuing year were elected, viz :

Rev. A. Henkel, President.

" H. Heinecke, Secretary.

" — Kemmerer, Treasurer.

The names of the clerical members of the Synod are, Rev. Steck, Stough, Weygandt, Leist, Reaman, Espich, Steck jun. A. Henkel, Kemmere, Schweitzer, Barth, Heinecke, C. Henkel, Mechling, Wagenhals,

Melsheimer, Manning, Fast, Smith, Kugler, Schaeffer, Huet, Reinhart, Schneider, Schuh, Rothacker, Gruber and Zerfass.

Much local business was transacted during Monday and Tuesday.— Many petitions for ministers, and several reports of brethren who had missionated, were read. It was stated, that in many districts, every encouragement is given for ministers of our Zion, and that many circumstances prove, that flourishing congregations could be organized, where at this time our people have no pastor, and seldom an opportunity, to hear any minister of the gospel.

Our brethren in Ohio, evince great zeal for the cause of Christ. Hitherto, they labored under many inconveniences, for want of our catechisms and hymn books. One brother stated, that he could not for three years, attend to the catechization of the youth, as no catechisms could be had. Measures will be taken to prevent the recurrence of such a state of things. A preacher of the United Brethren, made application for admission into our church, with the determination to study theology, under the superintendence and direction of a minister of this Synod. He was accordingly received, as he has such qualifications, which will render him useful.

Every young man, who shall hereafter be admitted into this Synod, must, according to a resolution adopted unanimously, first serve two or three months, as a missionary, before he can be stationed. This course, we hope, will be pursued by other Synods, until our missionary system shall be more perfect.

The parochial reports for the last year, though deficient, as those of all our Synods have hitherto been, are nevertheless, satisfactory. There were 2046 baptisms, 708 were confirmed, 7387 partook of the Lord's Supper, and 63 schools are under the Synod.

A committee, consisting of Rev. Espich, Heinecke and Wagenhals, was appointed to correspond with our brethren in Europe.

On Tuesday evening, Rev. Mr. Sharrets, a delegate from the West Pennsylvania Synod, preached in the English language, from Matthew v, 16.

On Wednesday morning, a plan for the publication of a religious paper, in the German language, was discussed and adopted. It is to be entitled "*The Evangelical Lutheran Voice from the West.*"

We cannot omit expressing our gratitude to God, that such zeal and activity pervades our brethren in Ohio. Until a few years, they labored under many and great difficulties—were few in number, and unable to extend their operations to such as were unacquainted with the German language. The minutes shew how different the state of things is at this time.

The treasury contains \$501.33, which is to be expended in sending out missionaries, and aiding pious and gifted young men, to prepare themselves for the gospel ministry.

The next Synod will convene at Zanesville, Ohio.

After the business of the Synod was transacted, the brethren united in prayer, and supplicated the great Shepherd, Jesus Christ, to continue his grace and blessing upon themselves and the flocks committed to their charge, and then adjourned.

From the same.

EVAN. LUTH. SYNOD OF SOUTH CAROLINA.

A few days ago, we received the minutes of the Synod of South Carolina, from a brother, of said Synod, to whom we would here present our unfeigned thanks.

The Synod convened on the 20th of November, A. D. 1829. The clerical members are, Rev. J. Bachman, G. Dreher, S. A. Mealy, C. F. Berg-

man, M. Rauch, J. Y. Metze, J. Moser, J. Wingard, J. G. Schwartz, W. D. Strobel, J. D. Sheck, J. C. Hope. Seven lay delegates were present.

Rev. J. Bachman was elected President; Rev. C. F. Bergman, Secretary; Rev. G. Dreher, Treasurer.

Much important business was transacted, and such measures were adopted, as will in some degree provide the destitute districts with the preached gospel. Whenever a fifth Sunday occurs in the month, it is recommended to ministers living in the adjoining districts, to hold a meeting of three days, for the purpose of preaching the gospel, and uniting their exertions and efforts, for the promotion of religion and the prosperity of our church.

The funds of this Synod, are considerable, and are to be appropriated for the education of young men for the ministry, and missionary purposes. The Female Lutheran Society of Charleston, contributed \$185.43, which, with the sums heretofore contributed by our sisters in Charleston, prove that they are ardently devoted to the cause of the Lord and Lutheranism. The whole sum raised at this meeting, amounts to \$490.06, which, with what was in the treasury at the last meeting of the Synod, places at the disposal of the Synod, \$1764.21.

According to the parochial reports, were baptised during the past year, 400, of which 10 were adults, confirmed 142, communicants 1444.—The Synod, by a resolution, requires each minister to make a full parochial report at every future meeting of the Synod.

On Sunday, the Lord's Supper was administered, and sermons were preached in the different churches of Savannah. The texts were, Matt. 4, 16—Matt. 9, 13—Heb. 13, 14—Luke 14, 18—Acts 20, 21—Heb. 4, 11.

It was resolved, that a theological seminary, under the auspices of this

jectory, would greatly advance the interests of our church, and measures were accordingly adopted to obtain funds for that purpose.

We would add the following extract, from the address delivered at the opening of the Synod, by its president :

"The number of vacant congregations that are calling upon us for assistance, the many districts in our country, that would gladly hear the ministers of our church, and the wants of the vast tract of missionary ground from Georgia to Missouri, where not a solitary herald of the cross of our denomination is known, demand increased exertion on our part. Until very recently, no way appeared to be opened for us, to extend the doctrines of our church, into the settled portions of our country. The work appeared to us to be in other hands, and as it is not the genius of our religion to make proselytes, we felt no disposition to interfere with other societies, and remained comparatively inactive. But from the calls that are now made upon us from so many quarters, we feel assured, that to disregard them, would betray a criminal indifference to the spiritual wants of our perishing fellow creatures. From the nature of our climate and domestic institutions, it is not very probable that missionary aid can be obtained from our northern Synods, and the only prospects of supplying the wants of our church in this southern section of our country, is by encouraging young men of talents, zeal, and piety, to engage in the study of Divinity, according to the doctrines and forms of our church. Several of our zealous young ministers have of late years been brought up into our church, by these means, and similar exertions at present in our different congregations, might be productive of similar results. Of all the means which God has blessed to the conversion of our fellow men, the preaching of the gospel has been most

effectual. "How shall men believe in him of whom they have not heard? And how shall they hear without a preacher, and how shall they preach except they be sent?"

"At our last annual meeting, I recommended the encouragement of the publication of tracts, and of works on practical and doctrinal subjects, which would enable our people, and the public generally, to judge for themselves, of the nature of our doctrines, and compare them with the Holy Scriptures. I have been recently informed, that at the last meeting of the Synod of New-York, a committee was appointed to superintend publications of a similar character. From the intelligence and zeal of that committee, I doubt not but that the publications they may superintend, will be of a character deserving of a general circulation, and I recommend to my brethren of the clergy, this cheap and efficacious mode of imparting to their people, a knowledge of the doctrines and discipline of our church.

"It is a circumstance deeply to be lamented, that the clergy of our church receive, in most cases, a very inadequate support, and that when they are removed from this world, their families are, in many instances, left in very destitute circumstances. A society for the relief of aged and infirm ministers, and of the widows and orphans of such as have been left in destitute circumstances, would probably be instrumental in relieving many afflictions to which the families of the clergy in our communion are often subjected. I do not propose that this subject should be immediately acted upon, as in the infancy of our Synod, it might be considered premature; but it is a subject of so much importance, that I have ventured to hint it to you, in hopes that you might revolve it in your minds, and that in due time, we might be able to suggest some remedies for the evils complained of."

From the Missionary Herald.

GERMAN MISSION TO LIBERIA.

The late visit of some German missionaries to the United States, on their way to Liberia, was mentioned in the number for January, p. 28.—One of these, Mr. Sessing, belonged to the first company of missionaries sent to Liberia by the Basle Missionary Society. He returned to Europe in consequence of the severe illness of his associate, Mr. Hegele, whose recovery demanded a change of climate, and whose state was such as to require the attendance of some one.

While Mr. Sessing was in Philadelphia, in November last, he delivered a public address, since published in the African Repository, from which the subjoined notice is taken, of the German mission at Liberia, in Western Africa.

The German Mission.

As it was the opinion and advice of Mr. Ashmun, the late lamented governor, with whom I lived about half a year, that our society could most advantageously direct their views to the Bassa nation, about 80 miles down the coast, in a south-easterly direction, two of us, who felt most strong, (Mr. Hegele and myself,) left the colony for Grand Bassa, after the rainy season of last year, during which we all suffered much from the country fever. But as Mr. Hegele, in consequence of the stroke of the sun on our way down, was unfit and unable to assist me, I was left alone in the Bassa country, to see where our Heavenly Father would open a door to our missionary labors. My stay amongst them was only 8 or 9 weeks, when it became necessary for me to accompany my dear brother to Europe. During that time I looked at the country, went up and down the river, seeking for a convenient place to begin a mission settlement. I conversed and spoke with the natives, kings, and chiefs, about my coming and staying amongst them. They at first were distrustful, think-

ing me to be one of the slave-traders, for till recently they had seen no other white man; but bye and bye, when they, by my love towards them, were convinced to the contrary, they became as confiding as little children. They would say in their broken English, "white man be too fine, white man likes black people, white man comes 'to teach them book, white man cannot die.'" They frequently brought to me their children, "to teach them book and white man's fashion." But my chief attention was drawn to the first king, Joseph Harris, a good-natured old man, who was extremely anxious to have me settled on his own ground. He said "If no other king will take you, I will. You come from white man's country to sit down with me, to do my people good. You be my friend, and me be your friend." And when he showed to me some of the finest places on the river St. John, one of which I was to choose, he said, "Here, white man, is a place for you to sit down; my people must come to build you house, and to make you a farm. You make a school here, and I will send you my boys and my girls; they will and must learn book."

My time does not allow me to say more about this first visit to the Bassa country, but it is enough to encourage us. A large field is opened to missionary labors at Liberia, and the surrounding country. Therefore, my dearly beloved friends, if you feel the love of Christ in your hearts, consider that there are millions of souls in Africa, whom Christ has ransomed with his precious blood, but who have no means of becoming acquainted with their beloved Saviour. Slave traders do not hesitate to go to that dangerous coast for mean earthly gain's sake; and should we christians be slow and backward to save souls whom Christ has redeemed with his precious blood, and to preach him crucified to a nation we have abused

and injured for centuries? Will they not stand against us before the tribunal of God, and accuse us of having robbed them of their earthly bodily freedom and happiness, and what is more, with not having given them an opportunity to become acquainted with their Redeemer, that they might save their souls by his blood and enjoy him in yonder life of true liberty forever; while we have and enjoy this blessed privilege in abundance? No, my dear friends, we will take our lives in our hands, and follow Him our Master. We esteem it the highest favor to be sent out to those degraded beings, to tell them of the love of God in Christ Jesus our Lord.

But, humbly, I would entreat you, if you can, to help our Society, that they may be able to send out more missionaries to Africa, because the field is great, and there is a great number that long to go to that place.

SWITZERLAND.

From the Archives du Christianisme of December 1829.

CANTON DE VAUD.

Banishment of Dr. C. A. Hahn.—C. A. Hahn, Doctor of Philosophy, and a Minister of the Gospel, of Stuttgart, was residing for the year past at Lausanne, connected with a public school, or institution; and having been solicited to furnish information respecting the religious commotions in Switzerland, for the Darmstadt Ecclesiastical Gazette, (*Allgemeine Kirchen Zeitung*), he read all the pamphlets which this excitement had occasioned, and especially the writings of dean Curtat, in which he believed he had found the primary cause of the persecutions in the Canton.—He consequently wrote a letter to Mr. Curtat, which we have read, in which he discusses in a tone of mildness, some of the principles maintained in these works, and concludes by entreating him to employ all his influence with the government to obtain for his country entire liberty of

conscience and worship. We know not whether it was for this purpose, that Mr. Curtat sent Dr. Hahn's letter to the government, but it is at least certain, that this object was not attained; for the Council of State communicated to him, through Mr. Gaudin, with whom he lodged, an order to leave the Canton within ten days at farthest. Dr. Hahn was desirous of possessing the means to justify himself before the Consistory, to which he was amenable, respecting the causes of his banishment; and hence, not being satisfied with a mere verbal order, he wrote to the Syndic of Lausanne, requesting a written order, and also a testimony of his character and conduct during his residence at Lausanne. He received the following reply:

The Syndic of Lausanne to Mr. C. A. Hahn: "Lausanne, 25th April, 1829. Sir, You will find inclosed a copy of a letter, which I have just received, with which you will do well to act in conformity. Accept, Sir, my salutations,

SECRETAN, Syndic."

The enclosed letter is as follows:

The Justice of the Peace for the Circle of Lausanne, to the Syndic of the Corporation of Lausanne:

Lausanne, 27th April, 1829.

Mr. Syndic—You are requested, in the name of the council of state, to signify to Mr. C. A. Hahn, of Stuttgart, who calls himself a Doctor of Philosophy and a Minister of the Gospel,* and who resides with Mr. Gaudin, at the Petit Chateau, the order to leave the Canton in ten days at the farthest, counting from the 25th inst. You will report to me the execution of this order. The justice of the peace for the circle of Lausanne,

DE MOLLIN.

Duly attested, SECRETAN, Syndic.

* The character of Dr. Hahn had, in the mean time, been sufficiently established, by his testimonials, which had been presented to the corporation.

How will his majesty, the king of Wurtemberg, who has established throughout his kingdom, perfect liberty of conscience, regard this arbitrary banishment?

CANTON OF NEUCHÂTEL.

The council of the city of Neuchâtel, has thought proper to take measures against the meetings for religious edification held at the houses of members of the Dissenting Church, or conducted by them. They have been prohibited from holding any public meetings; and all private meetings during the hours of service in the national churches, are forbidden. The whole has been done in a manner as *paternal*, as a persecution can be conducted. But the council of state has unanimously disapproved of the measures adopted by the city council; it has even invited appeals by all those who should consider themselves aggrieved, or injured in their rights, by these measures; and has appointed a standing committee for this special purpose.

CANTON OF BASEL.

Occasion was taken, on the imprisonment of a young man, of some reputation for piety, but convicted of some flagrant crime, to propose some general measures against all religious meetings, except those held in the churches, but a large majority of the council of state manifested themselves decidedly against a proposition so invasive of liberty of conscience; and declared that they would never permit this liberty, which is one of the dearest rights of man, to be subjected to any restraints in the Canton.—It appears, that it was also stated, that the melancholy examples given by the Cantons de Vaux and Berne, were too recent and too lamentable, to be viewed in any other light than as a salutary lesson. Thus the Canton of Basel has associated itself, by intelligence, wisdom, and moderation, with the Canton of Geneva; and it is to be hoped, the example of the two most enlightened Cantons

in the Helvetic Confederacy, will not be lost upon the others.

MISSIONARY INSTITUTION AT LAUSANNE.

The committee of the Missionary Society of Lausanne, in connection with some members of other societies in the Canton de Vaud, have established a new Missionary Institution, which was opened on the first of October, with prayer and thanksgiving. Four students have been admitted. The Rev. Mr. Thomas is its director, or professor.

GERM OF A MISSIONARY SPIRIT IN SWEDEN.

The Rev. Charles F. Haeggman, chaplain of the Hospital Church in Stockholm, has been employed for many years, in endeavoring to awake his countrymen to a lively interest in the missionary cause in Sweden. In a letter to the editors of the London Missionary Register, he says:

"For seven years I continued a weekly publication, begun by my father and an associate, in which I communicated, chiefly by translations from such foreign journals as I could procure or borrow, such notices of the glorious triumphs of that gospel, which is mighty to save, and is still spreading with increasing success even in the darkest heathen lands, as I judged most conducive to the information and profit of my countrymen. Its sale, however, scarcely covering the expense of printing, I changed the form of my little work to that of a monthly journal, of the same character as its predecessor, but with the addition of such religious and literary notices and articles, as might render it more useful to the general reader. This I continued for two years; till the losses which I sustained, seemed to call upon me, my income being limited and my family numerous, to lay down the work.

"But now, I am resolved, in God's name, to begin afresh; for I cannot

bear the thought of keeping back from my countrymen that knowledge which it may be in my power to communicate. He, who has given me this desire, will, of a surety, bless and prosper my undertaking. He, who has worked such signs and wonders in heathen lands, will, peradventure, rouse even us Swedes from our lethargy; and awaken that spirit of zeal and love, which shall have for its result, what I have earnestly hoped and prayed for—a Swedish Missionary Society! Then shall we no longer neglect our own heathen countrymen, far up in the North, in our own woods and mountains, where the Cross is, indeed, raised, but only as a guide-post!

“In furtherance of this design, I am endeavoring to establish in Stockholm, a Reading Society, consisting of such well-disposed persons as have both the ability and desire to extend their reading beyond a small Swedish publication, and for this end to supply them with as many foreign missionary publications, as possible. By these means, even those whose hearts are not yet with us, because they do not as yet believe, may be constrained at length to confess that God still worketh wonders in the earth, and may even be brought to rejoice in the privilege of preparing the way of the Lord.”—[*N. Y. Obs.*]

Print of Luther.—A very beautiful lithographic print, has just been published at Worms, representing Martin Luther pleading his cause before the Emperor, Charles V. at the Diet of Worms.

ECCLESIASTICAL NOTICES.

The Rev. PERRY G. COLE has relinquished the pastoral charge of the Evan. Luth. Churches at Summit, Schoharie co., and Davenport, Delaware co., and removed to the Evan. Luth. Churches at West-Camp and Woodstock, Ulster co.

The Rev. JOHN D. LAWYER has also dissolved his pastoral connexion with the Evan. Luth. Churches at Stone Arabia, Minden and Palatine, Montgomery co.; and taken charge of the Evan. Luth. Church at Sand-lake, Rensselaer co.

The Rev. JOHN EISENLORD, Jun. has assumed the temporary charge of the churches vacated by the removal of the Rev. Mr. Cole, under the direction of the Missionary Society of the Lutheran Church in this state.

MISSIONARY SOCIETY.

The second annual meeting of the Domestic Missionary and Education Society of the Lutheran Church in the State of New-York, will be held in the Church at Canajoharie, on Tuesday, the 4th inst. The Report of the Board of Directors will be read, and several Addresses are expected to be delivered by Clergymen and Laymen of our church. A general attendance of the friends of the missionary cause, is solicited.

OBITUARY.

Died, at Schoharie, Dec. 21, 1829, *Johannes Haelzel*, a native of Elsass, Germany, aged 74 years.

In Sharon, Schoharie co., February 1830, *Lawrence Frantz*, aged 50.

At Canajoharie, Montgomery co., Feb. 17, 1830, Mrs. *Maria Shoemaker*, aged 46. March 8, *John Peter Dunkel*, aged 80. March 24, *Electa Doty*, consort of Doct. Lebbeus Doty, aged 38. At Palatine, *Nancy Dockstader*, wife of F. G. Dockstader, aged 21.

The above named persons were all members of the Evan. Luth. Church.

Poetry.

THE ARMY OF ISRAEL AT THE FOOT OF MOUNT SINAI.

By Miss Lucretia M. Davidson.

Their spears glittered bright in the beams of the sun,
Their banners waved far; and their high helmets shone;
And their dark plumes were tossed on the breast of the breeze;
But the war trumpet slumbered in the chamber of peace.

He came in his glory, he came in his might,
His chariot the cloud, and his sceptre the light;

The sound of his coming was heard from afar,
Like the roar of a Nation when rushing to war.

'Twas the great God of Israel riding on high,
Whose footstool is earth, and whose throne is the sky;

He stood in his glory, unseen and alone,
And with letters of fire traced the tablets of stone.

The Eagle may soar to the sun in his might,
And the eye of the Warrior flash fierce in the fight;

But say, who may look upon God, the Most High?

Oh! Israel! turn back from his glory, or die!

The sun in its splendor, the fire in its might,
Which devours, and withers, and wastes from the sight,

Is dim to the glory which beams from His eye:

Then, Israel, turn back—Oh! return! or ye die!

THE EXILE'S DIRGE.

By Mrs. Hemans.

"I attended a funeral where there were a number of the German settlers present. After I had performed such service as is usual on similar occasions, a venerable looking man came forward, and asked me, if I were willing that he should perform some of their peculiar rites. He opened an ancient version of Luther's Hymns, and they all began to sing in German so loud that the woods echoed the strain. There was something affecting in the singing of these ancient people, carrying one of their brethren to his last home, and using the language and rites which they had brought with them over the sea from the 'Vaterland'—a word which often occurred in this hymn. It was a long, slow and mournful air, which they sang as they bore the body along. The words, 'Mein Gott!' 'mein bruder!' and 'Vaterland!' died away in distant echoes among the woods.

I shall long remember that funeral hymn."—
[*Flint's Recollections of the Valley of the Mississippi.*]

There went a dirge thro' the forest's gloom!
An exile was borne to a lonely tomb.

"Brother!" (so the chant was sung
In the slumberer's native tongue:)

"Friend and brother! not for thee
Shall the sound of weeping be;
Long the Exile's woe hath lain
On thy life a withering chain:
Music from thine own blue streams
Wandered through thy fever-dreams;
Voices from thy country's vines
Met thee midst the alien pines,
And thy true heart died away,
And thy spirit would not stay."

So swell'd the chant; and the deep wind's moan

Seemed thro' the cedars to murmur—*gone.*

"Brother! by the rolling Rhyne
Stands the home that once was thine;
Brother! now thy dwelling lies
Where the Indian's arrow flies!
He that bless'd thine infant head
Fills a distant greensward bed;
She that heard thy lisping prayer
Slumbers low beside him there;
They that earliest with thee played,
Rest beneath their own oak-shade,
Far, far hence!—yet sea nor shore
Haply, Brother! part you more;
God hath call'd thee to the band
In the immortal Father-land!"

"The Father-land!" with that sweet word
A burst of tears midst the strain was heard.

"Brother! were we there with thee,
Rich would many a meeting be!
Many a broken garland bound;
Many a mourn'd one lost and found!
But our task is still to bear,
Still to breathe in changeful air;
Lov'd and bright things to resign,
As even now this dust of thine:
Yet to hope!—to hope in heaven,
Though flowers fall and trees be riven;
Yet to pray—and wait the hand
Beckoning to the Father-land."

And the requiem died in the forest's gloom—
They had reach'd the Exile's lonely tomb.

TO CORRESPONDENTS.

The History of the Rise and Progress of Protestantism in Spain, continued from a former number, is on file, and will be attended to in our next.

A Conversation, between Almosen and his Neighbor, is also received, and necessarily deferred, to make room for previous communications.

M., on the Atonement, will be continued in our next number.

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Original.

EULOGY,

On the Rev. J. P. GEORTRER, delivered before the Theological Society of Hartwick Seminary, August 24th, 1829. By C. A. SMITH.

It is delightful to contemplate the actions of the virtuous dead. Impelled by an almost irresistible incitement, we dwell with pleasure on these illustrious examples of moral excellence, until our feelings are wrought up to a state of wondering and astonished admiration. When we behold the imperishable monuments of literary greatness, we revert to the exaltation of the mind that conceived them. When we reflect on the magnificent achievements of the Hero and the Patriot, we lament the termination of their earthly existence. When we observe the effects which have been produced by the united operations of the Philanthropist and the Christian, we rejoice that man's original purity has not been totally destroyed.

The great, the wise, and the good, are alike doomed to leave this worldly habitation: But though their mortal remains must be conveyed to their final resting place, and moulder into dust; yet their names, immortalized by the deeds of a well-spent and glorious career, shall live—and live—and live—until the elevating sentiments of respect and veneration, shall have become seared by ingratitude;

and the capability of appreciating the beauties of the righteous, shall be no longer considered a feature in the character of man.

Various are the honors which are paid to the memory of the departed dead. The Conqueror, who has built his fame on the ruins of empires, reclines amid the regal pomp and splendor of his dear-earned glory.—The Philosopher retires, accompanied by the plaudits of an admiring world. But the Christian, elevated by the inspiring recollection of his immortal destiny, spurns the thought of senseless ostentation—soars to the regions of celestial glory—and enters heaven amid the shouts and rapturous acclamations of angels, who rejoice over one sinner that repenteth.

Such was the subject of our present mournful celebration. As a friend, he exhibited the warmest and most disinterested affection. As a member of society, he was one of its brightest ornaments. As a christian, he verified, by his actions, the sincerity of the principles he professed.

Of the early part of his life, I know but little. Yet of this I am certain, that it was characterized by a love of virtue, a detestation of vice, and a seriousness of mind, which afterwards induced him to embrace the profession of a minister of the gospel. My acquaintance with him commenced about five years since, whilst he

was pursuing his studies in my native city : And as this was doubtless the most interesting portion of his useful career, I shall dwell, for a few moments, on that period more particularly, which intervened between our first acquaintance, and the moment that terminated his sublunary existence.

I remember well, the spot on which I beheld, for the first time, our departed brother. It was one of peculiar interest. It was in the sanctuary of the Most High. Methinks, I see him now, so noble, and yet so unassuming. Methinks, I see him, as he stood with all the conscious dignity, which a sense of his exalted station must have naturally inspired, and as he pronounced a blessing, in his own feeling and impressive manner, upon the multitude which was assembled for the worship of Jehovah. But the substance of his discourse was not less affecting, than the manner in which it was delivered. He addressed us, on the doom of the ungodly. He spoke of the danger to which the righteous were exposed. He denounced the temptations of the world, and the powers of darkness, as conspirators against the happiness of the upright, which too often baffle his best intentions, and shake his firmest resolutions. He pointed to infidelity, as holding a conspicuous rank among the enemies of the cross ; and perhaps I cannot give you a better idea of the manner in which he described its destructive influence, than to substitute his own forcible language.

"From Herod to Nero," continued he, "and from Nero to the European conspiracy, the blood-stained banner of infidelity was

reared on high, and her pathway was strewn with the offerings of a ruthless persecution. We learn this, from the tragic scene that was acted on the plains of Bethlehem, when maternal hearts bled for the untimely fate of their lovely innocents—when a mother's woes and a mother's wrongs, were groaned only to the passing breeze, but awakened no throb of sympathy in the obdurate heart of the cold-blooded destroyer. We learn it from the heights of Calvary, where the badge of our redemption stands, encrimsoned with the blood of a Saviour. We learn it from the tales of persecution that stain the annals of antiquity. We learn it from the moral convulsions of a once flourishing nation, which, under the influence of infuriate infidelity, raised its blasphemous voice against Omnipotence itself, and by a solemn decree, would have banished Jehovah from his Empire and his Throne—deprived the soul of immortality—and declared death an everlasting sleep."

He described the righteous, as often sacrificed by the daring insinuations of this fell destroyer. He proved the truth of the assertion, that their salvation was often with difficulty secured. And then, following the train of the Apostle's reasoning, he exclaimed : If, after all this care and perseverance, the righteous are scarcely saved, where shall the ungodly and the sinner appear ?—Gloomy, indeed, was the picture of future retribution. He placed before us, the scene which would occur at that awful day, in which the wicked shall be separated from the good. He described the feelings of the sinner, whilst he listened to the sentence of the Judge. He spoke of the agonizing moment, in which he shall be doomed to rankle in the miseries of the damned. But he left us not in doubt or despair. He encouraged us to retrace those steps, which had led many to the brink of eternal ruin—to persevere in the path of virtue

—and to participate in the joy of angels, through the merits of our Redeemer.

This was the foundation of that intimacy, which afterwards existed between us. You may, perhaps, smile at its novelty ;—but when I listened to that pure and simple reasoning—that powerful and persuasive eloquence—that ardent love and devoted affection, which he evinced in his desire for the salvation of his fellow creatures,—I felt that his was a spirit, which could kneel at the shrine of friendship, and mingle its offerings with some kindred soul. He completed his studies in New-York, and was received as a licentiate, by the Evangelical Lutheran Synod of this State, on the 5th of October, 1824. After having performed a missionary tour to the west, he accepted a call from the congregation in Johnstown, and on January 3d, 1827, was installed as their pastor. Here, his success was greater, than had been anticipated by his most sanguine friends. Appointed to superintend a congregation literally crumbling into ruins, he collected the loose fragments of which it was composed ; and though the extreme shortness of his ministration, did not permit him to complete the work which he had undertaken to perform, yet it obtained a degree of consistency, which was astonishing, if not unparalleled. Impressed with a knowledge of the immense responsibility which was connected with his office as a minister of the gospel, he left no means unemployed, which might produce a change in the unpropitious affairs of the church which had been entrusted to his care. Admired, respected

and beloved, he obtained an ascendancy over the hearts of his hearers, which could only be effected by manifesting a sincere desire to promote their eternal interests. He fearlessly declared to them, the solemn and important truths of that gospel, which he was commissioned to preach. He described the sinfulness and inconsistency of the heart of man. He viewed that heart as standing in need of some renovating influence—and when the inquiring sinner demanded the source from whence this influence was to proceed, he adverted to the inspiring promises of the Redeemer, the blessed author of our triumphant religion. He described the dignity of the character which they had assumed as christians. He illustrated the duties that are connected with this glorious profession. He declared the shortness of life, and the certainty of death ;—and when he reverted from these, to the future destiny of the faithful believer, language was too feeble to give utterance to his feelings. Yes, he spoke of heaven ! heaven, as it presents itself to the mind of the righteous, whose enraptured soul already wanders in joyous anticipation, through those resplendent glories which eternity shall present, when the trials and tribulations of earth shall be no more, and when he shall be permitted to recline in sweet repose, on the bosom of his Saviour. These were the inspiring themes which engaged his attention ; but he was not long permitted to announce them in his capacity as minister of this congregation. In a few short months, a disease, generally fatal in its effects, was evidently preying upon his sys-

tem. By the advice of his physicians, he determined to leave his home, the scenes of his childhood, and his country, in order to strengthen his impaired constitution. Sensibly impressed with his true situation, and the probable issue of his endeavors to re-establish his health, he met with his people for the last time, under circumstances of a peculiar character. There he stood, in that sacred spot, from which he had so often proclaimed the glad tidings of the gospel, to bid them adieu, at least for a season, perhaps forever! forever! yes, forever! Oh, it was a trying occasion, for there were hearts there, connected by the dearest ties which can be formed in this sublunary world—ties that unite the shepherd and his flock—the one, pointing the way to life everlasting—the other, following the kind guardian of their souls, to the regions of immortal glory! Yes, he met them. And when he had spoken of the fond hopes which animated their hearts at the reflection of again being permitted to assemble, and raise their commingled songs and prayers to Jehovah, he continued—“Still whilst a doubt of such an event remains upon our minds, I would improve the opportunity while it is enjoyed; and whilst, *perhaps*, I am standing upon the utmost limits of my official ministrations in this temple of the Lord, to tread back the course over which I have travelled with you; to review the character of those doctrines which I have been permitted to inculcate, and once more enforce them upon your *hearts*, and under God, recommend them to your practical consideration, in your future walk and

conduct in life.” After having once more repeated to them their christian obligations, and described “that august scene, when the pastor and the congregation shall appear at the call of the great head of the church,” he bid them farewell, in language too forcible to preclude the expression of his own melancholy feelings. “And now, my friends, in all *human probability*, my ministerial labors with you *are ended*; our seasons of worship *ended and finished*.” Yes, gloriously finished! finished to the honor of that Saviour, who reigns triumphant; finished on earth, but registered in Heaven!

I was there, when he left the paternal roof, and bid his friends and relatives, what I then considered, an eternal farewell! This was a scene of melancholy interest! Yes, there stood the aged father, ready to clasp the hand that was extended, and to give the parting blessing! A kind and beloved mother, who regarded this son with maternal solicitude and love! There were brothers and sisters, too, shedding the tributary tear, as a pledge of their affection; with one of whom, he has renewed his earthly connexion in the kingdom of his Heavenly Father!* And though touched with the pangs of separation from so near and dear a friend, yet when I beheld the unaffected sorrow which reigned in every countenance, my feelings were wholly absorbed in sympathy for the grief of others, for I knew that my own sorrow was superficial, when compared with the anguish of a mother's heart.

* His sister ANN, who died a short time before her brother, a victim to the same destructive disease, *Consumption*.

The moment of separation finally drew near, and the vehicle that contained the loving and beloved, drove from the parental dwelling. At New-York, where he shortly arrived, and whence he intended to take passage for Europe, he addressed an epistle to that congregation, which, since his first settlement among them, had maintained a conspicuous station in his affections. In the sincerity of his love, he briefly repeated their christian duties, and administered that advice, which, under their peculiar circumstances, was so necessary, to direct them to place their confidence in God, who had hitherto sustained and abundantly blessed them.

In accordance with his design, he embarked in the ship *Josephine*, which was bound for Belfast; and for the first time left his native land, with its endearing associations.—Whilst traversing the mighty deep in that frail bark which was intended to convey him to the shores of the old world, he anticipated no danger; for he knew that the power of Omnipotence could protect him on the boundless surface of the ocean, and could exercise the same omnific care which he had experienced during that part of his existence that was already spent. When he saw “the horizon bounded by the heavens,” and “the watery world” which surrounded him, he felt secure in the midst of these stupendous displays of the unbounded presence of his Creator; for that same being had assured him, that the hairs of his head were all numbered. And though it must be natural for all to revert, in some degree, to those reminiscences which are connected with the men-

tal delineation of home; yet these recollections seemed to produce in him a more than ordinary excitement. His picture of “*A Moonlight Night at Sea*,” is beautifully tinctured with the colors of a fond and devoted feeling. I take the following extract from his Journal:

“The day has been so calm, and the sky and sea so serene, that my mind partakes of that delightful tranquillity, which seems this evening to pervade universal creation. Nothing can surpass, in tranquil beauty, a moonlight evening at sea. There, if ever, the evil passions are hushed to rest. A natural sense of religion—of the goodness and benevolence of the Creator, steals into the heart of the most abandoned and ungrateful sinner. He feels a desire to be good, and to learn what is good. He looks abroad upon the unbounded prospect, smiling beneath the radiant influence of that light, which, in obedience to its Maker’s will, ‘shineth by night,’ and his bosom swells with grateful emotions, and with unfeigned admiration. In the contemplation of such a scene, too, memory is engaged. Other days, and past scenes, recur in all the witchery of their influence, and we are borne back to the hallowed spot where first we drew the breath of life—where first we felt the holiest affections of our natures, and recognized the endearing caresses of kindred love. Again we behold our long-loved parents. Again, a Father’s gentle admonitions inspire to deeds of virtue. Again, a Mother’s tenderness awakens grateful emotions, and calls into exercise sacred feelings. Assembled around the parental fireside, or sporting o’er the paternal domain, each little remembrancer of childhood and youth is vividly drawn upon the tablets of the heart. Oh! how does the exile from country, from kindred and home, tracing the lonely deck of the outward bound *bark*, on such an evening, with pleasing, yet melancholy emotions, mentally return to the scenes of his childhood, to the home of his youth—to the land that holds all near and dear to him! *Early*, and oft times, *unalterable*, friendships are recalled. Sacred and inviolate affection, for a moment spurns control, and in imaginary flight returns to the object

loving and beloved. But the feasts of memory cannot last. The pale Queen of Night resigns her empire, and sinks into the western waves. A deep black gloom rests upon the waters. The beauty, if not the tranquillity of the scene, has passed away, and the sound of the ship-bell arouses the mind to a sense of duty; perhaps of danger; and the charm is broken."

Yes, the charm is broken—forever broken! Who, that was acquainted with the noble and warm hearted GEORTNER, does not hear him speak in this feeling description! But, alas! the charm is broken, and GEORTNER is no more! Yes! 'that hallowed spot where first he drew the breath of life,' mourns his untimely departure! 'The endearing caresses of kindred love,' can be no more bestowed on the object of their affection! 'A mother's tenderness,' can no longer inspire that soul with fond and grateful emotions—for it has gone to taste the joys of heaven!—Yes! the charm, the sweet, delusive charm, is broken! These scenes too, were once the scenes of his activity!* From this consecrated spot, he declared the glad tidings of the Saviour's advent, and administered the peace of religion to the troubled soul of man! Oh, memory! soft and soothing memory! dwell for a moment on those pleasures, which have flown forever! But, no! even memory has lost its charm, and associates with the delightful pictures of imagination, the bitter pangs of sad reality! Memory, to be sure, has witnessed the most endearing connexions, but it has likewise seen the

ties of friendship severed by the hand of death, and its victim consigned to the gloomy silence of the tomb. But hope can grant a bliss of infinite duration—and whilst it already dwells in pleasing anticipation on the brightness of celestial glory—it can picture the animating joys of immortality—when friends and relatives may meet, and renew their fond affection—yes! inspiring contemplation—meet to part no more!

(To be concluded.)

For the Lutheran Magazine.
THE ATONEMENT.

(Concluded.)

But, although this doctrine is so clearly revealed in the holy scriptures, and confirmed by the undoubted testimony of sacred history; it has experienced the fate of every other fundamental truth of the gospel. It has met with the strenuous opposition of those, who, under the pretence of correcting what they are pleased to term the errors and abuses of an orthodox interpretation of the scriptures, have assailed the first principles of christianity, and indirectly weakened the authority of the word of God. By them, this doctrine has been converted into a subject of dispute in the church—involved in imaginary difficulties, and found liable to many specious objections.

The first of these objections which we shall notice, is, "that God, who is the almighty governor of the universe, and has all things under his immediate control, might have absolved the human race from the punishment of their disobedience, without requiring so precious a sacrifice;

* During his stay at Hartwick, as is customary among the theological students of the seminary, he officiated occasionally in the chapel connected with this institution.

or if an expiation for the sins of mankind, was absolutely necessary, some man or angel might have suffered the penalty of the law; which would have been far more consistent with reason, than a divine person innocently suffering for the satisfaction of divine justice."

In answer to this objection, I observe, in the first place, that it proceeds from a wrong idea of the chief point to be determined in this controversy. The question is not, what God might have done, but what he did do. It is not for our limited understanding, to assume the right of dictating to infinite wisdom, the measures which it ought to pursue in carrying its purposes into effect. It is sufficient for us to know, that God hath executed a purpose, in the manner which he has revealed to us, without inquiring whether he might have accomplished it in a different way. Our imperfect knowledge, therefore, will not permit us to determine the question, whether God could have executed his purpose of human redemption, in a manner different from that, which he has been pleased to adopt. We ought to be satisfied with the evidence contained in his word, that he has accomplished this gracious design—and that he has accomplished it in the most perfect manner that could have been devised.

But supposing the objection to be proper, and that, in discussing this subject, we were permitted to set bounds to infinite wisdom, and question the correctness of its proceedings,—I then assert, that God could not have absolved the human race from the punishment of their disobe-

dience, in the manner the objection supposes, without violating several of his essential attributes. And here it must be observed, that God is not only the almighty governor of the universe, who has all things under his immediate control; but he is also a wise legislator and judge, who has enacted laws for the prevention of crimes, and threatened to punish every infraction of such law, as an abuse of his authority. Now, when man was first created, he became subject to a law, which he was forbidden to transgress, upon the penalty of eternal death. Man, however, regardless of the restrictions, which, for wise and benevolent purposes, the justice of God had imposed upon him, did violate that law, and subject himself to the punishment it inflicted. Under these circumstances, God, as a wise legislator, who had instituted a law with a view to prevent the commission of crime, and as a righteous judge, who had pledged himself to enforce obedience to that law, was bound to execute the sentence of eternal death upon our sinful and apostate race. And under these circumstances, he could not have passed a general act of indemnity, absolving the whole human race from the punishment of their disobedience, without a direct violation of his wisdom, truth and justice: Of his wisdom, because, whenever men are permitted to transgress the laws with impunity, they are encouraged in their wickedness, which invariably leads to consequences, such as wisdom cannot approve: Of his truth, because he had solemnly declared his determination to punish the offender: Of his justice, because

the transgressor was guilty, and had nothing to allege even to palliate, much less, to justify, the offence he had committed. Therefore, to declare his abhorrence of sin, and deter men from the future commission of crime—to vindicate the honor of his name, and preserve the authority of his laws, it was necessary that God should either punish the offender, or accept of a vicarious sacrifice. And that sacrifice was rendered by Jesus Christ, his son, because there was no created object, either in heaven or on earth, which was capable of rendering a sacrifice sufficient to expiate the guilt of sinners—release them from the condemnation of the law, and restore them to the divine favor. Had man suffered the penalty of the law, he could only have suffered what was due to himself—he could have saved not even himself, much less, procured the salvation of others. Had even an angel of God, who had committed no offence, and was under no obligations of obedience to the law, attempted to save sinners, by suffering the punishment due to their offences—his innocent sufferings could not have been of sufficient value, to purchase the salvation of a lost and ruined world. No, to extricate the human race from the misery into which they have plunged themselves—to regain the distinguished blessings, which, through their disobedience, they had forfeited;—it was not only necessary that the requirements of the law should be rendered—that its penalties should be inflicted—and that the sentence of death should be executed; but “death must be deprived of its sting—the grave must be robbed of its

victory—and life and immortality brought to light.” The sacrifice, therefore, which was sufficient for the accomplishment of all these purposes, must be a being that infinitely surpasses all created objects—it must be Jesus Christ, the perfect man and the immortal God.

Nor is there any thing contained in the idea of such a sacrifice, which is inconsistent with reason. It is not inconsistent with reason, that the Son of God should innocently suffer for the satisfaction of divine justice. When two parties are opposed to each other, it is not unreasonable that a person belonging to one of them, which is desirous of a reconciliation, should interpose his authority and influence, to remove the causes of difference. If the person assuming the character of mediator, divests himself of his immediate interests, and leaves it with the party by whom he has been authorised to enter into an arrangement of existing difficulties; there can be nothing in his peculiar circumstances, which ought to prevent him from accomplishing his purpose. Thus, the Son of God, desirous of reconciling us, both to himself, and his Father, intercedes in our behalf—assumes our nature—and, in that human nature, which, as mediator between God and man, he has thus assumed, renders a sacrifice, which is satisfactory to the divine righteousness, and reconciles the world to himself. And in this, I can discover no contradiction. I have been taught to believe, that in the person of Jesus Christ, there was an union of two natures—a human and a divine; but I have also learned to view them, as separate and distinct:

and in ascribing an operation to either one, or the other, I am always careful, lest I confound them. When Jesus Christ suffered on the cross, I conceive that he suffered as man, and not as God; and that his sufferings as man, constituted a sacrifice which, as God, he accepted; and in this, I believe, there is nothing inconsistent.

The next objection which we shall consider, is:—"Since the justice of punishment must, in all cases, arise from the offences charged to the delinquent; how could the punishment due to our offences, be transferred to Jesus Christ, who had committed no offence, and consequently deserved no punishment?"

All that is necessary to refute this objection, is, simply, to shew the difference between a personal and representative capacity; or, to speak more intelligibly, between a person when viewed in himself, or when considered as representing the character of another. To punish an innocent person for an offence which he never committed, and was contrary to his own will and inclination imputed to him, would be manifestly unjust. But when such person freely offers himself to undergo the punishment of an offence, which, although he never committed, was, by his own voluntary consent, transferred to him, the case is altogether different, and the law, no longer regarding his personal, but representative character, may justly inflict upon him the punishment due to the offences, which he has consented to expiate. Now, this was precisely the case with our Saviour, when he was punished for our offences. He was innocent. He had never committed the least trans-

gression of law; and when viewed in himself, we are ready to admit, was undeserving of punishment. But he became our representative. He freely offered himself as a sacrifice for our sins. He consented to become our substitute. He voluntarily subjected himself to the curse of the law. He willingly submitted to the punishment of our sins; and in the representative capacity, in which he consented to be made sin, and to become a curse for us, he was punished for our offences. In this, certainly, there is nothing so very strange; for in thus punishing the Lord Jesus Christ for our offences, God did nothing more than what was perfectly consistent with the general practice of mankind. The law of nations justifies the innocent sufferings of hostages, who, in the course of military operations, are frequently put to death, not for a fault which they themselves committed, but for an offence committed by their friends, and which was even without their consent imputed unto them. In our legal proceedings, it is certainly nothing very uncommon, for one person to become responsible for another; and, in case the obligation is not discharged by the original contractor, his representative, which stands pledged for the performance of the contract, is always required to render satisfaction. This popular objection, therefore, which is so often and confidently repeated, entirely vanishes.

The third and last objection which we shall notice, is:—"The sufferings of Christ were merely temporal—the punishment due to our offences, was eternal death. Christ, therefore, could not have suffered the pun-

ishment due to our offences, because he did not suffer eternal death."

The first part of this objection is readily granted; it is admitted, that Christ's sufferings and death were only temporal. But for this, I believe I shall be able to shew several good and sufficient reasons. Christ did not suffer eternal death, because, in the nature of the thing, it was impossible that he should. He was conceived of the Holy Ghost. He was born perfectly pure, and uncontaminated by sin. He was subject to no hereditary vices and corruptions. He had never imbibed the wicked principles of our sinful and depraved nature. In all his earthly adversities, sufferings and persecutions, he was perfectly innocent, holy and righteous. It was impossible, therefore, that after his death, he should suffer a punishment, which can only be inflicted by a consciousness of former wickedness. The reproaches of a guilty conscience could not have tormented his spirit. And in this, the punishment of a future state chiefly consists. This is what constitutes eternal death; and such a death, the holy and innocent Lamb of God, who had committed no offence, and was guilty of no crime, was utterly incapable of suffering.

Christ did not suffer eternal death, because it was not necessary. It was not necessary, that he should suffer eternal death for impenitent sinners; because, had even such a sacrifice been rendered, they could have derived no benefit from it. They would still have remained under sentence of condemnation. No sacrifice for sin, can save the wilful and obstinate sinner. "The soul that sin-

eth, it shall die." Nothing could have prevented the execution of this sentence. For the deliberate transgressions of the wicked, no sufficient compensation could have been made. God hath sworn vengeance against them. He has determined to destroy them; and nothing—no, not even the eternal death of Jesus Christ—could have altered his determination. He can never be reconciled to what he hath declared an absolute abomination in his sight. He is of purer eyes than to behold evil, and cannot look with any degree of pleasure upon sin. Had Christ suffered eternal death for impenitent sinners, this circumstance could not have changed their evil dispositions; it could not have fitted them, for the enjoyment of heaven. They would still have remained under the influence of sin, and been left subject to the punishment of God's eternal wrath and indignation. For the wicked, therefore, who cannot be absolved from the punishment of their wickedness, it was not necessary that Christ should suffer eternal death.

Neither was it necessary that he should suffer such a punishment for true believers; for what he did suffer, was sufficient to procure for them every blessing which was essential to their spiritual comfort and happiness. By his temporal sufferings and death, he released them from the punishment of the law, and procured them eternal redemption. By the blood, which he shed for the remission of their sins, he established that evangelical covenant, in which God promised to be merciful to their iniquities—no more to remember their sins—and to justify them freely by

his grace, through the redemption in Christ Jesus. For true believers, therefore, who are justified through his blood, and saved by the grace, which he procured for them, when he died upon the cross, it was not necessary that Christ should suffer eternal death.

But although Christ did not suffer eternal death—he suffered a penalty which he would not have suffered, had he not undergone the punishment due to our offences. He was numbered with the transgressors. He was charged with various offences. He was presented as an impostor—a seditious person—a perverter of the nation—as an enemy of Cæsar, and as a blasphemer against God. He was exhibited in judgment, as a guilty culprit, who had forfeited his life—for by our laws, said his accusers, he ought to die. He was despised and rejected. He was insulted and abused. He was loaded with the execrations of the multitude, who had assembled on his trial. He was reprobated by the chief priests and elders of the Jews. He was delivered into the hands of sinners, to be ridiculed and tortured. He was surrendered to the mercy of a furious and vindictive populace, and nailed to the cross, to suffer the agonies of a protracted and ignominious death. This was no ordinary punishment; and this punishment, Jesus Christ could not have suffered, had he not been punished for our offences. He had violated no law—he had committed no offence—he was in the form of God. He was the brightness of his Father's glory. He was the supreme potentate, to whom all power was given in heaven and on earth. Le-

gions of angels stood ready to execute his commands, and avenge the unprovoked cruelties he had suffered at the hands of his executioners. But he patiently submitted to their power, that the severity of his sufferings, when viewed in connexion with the dignity of the sufferer, might be accepted as a sacrifice, equivalent to the punishment which the justice of God had inflicted upon the whole human race.

Thus I have endeavored to remove the principal objections, which are usually brought against this doctrine. I should not have treated them in this philosophical manner, had it not been for the purpose of shewing, that even in this respect, we possess an advantage over those, who oppose us in this controversy. Did we deem it necessary, we might oppose the enemies of this doctrine, with their own weapons. We might meet them upon their own grounds, and confute them upon their own principles. We might shew a number of philosophical reasons, which tend to establish and support us in our belief. We might allege human reason, as a presumptive argument in favor of our position. We might say, that this doctrine contains nothing which is inconsistent with itself; that it contradicts no established principle in nature; that it is opposed to no other doctrine of revelation; that it violates no essential attribute of God; that it is attended with no insurmountable difficulties, and exhibits no real contradictions. We might say, that this doctrine has existed in the church, ever since it was first established; that it has received the approbation of all ages; that it has been sane-

tioned by the wisest and the best of men; that there is nothing in it, which cannot be reconciled to reason; and that, in what renders it most liable to objection, it is perfectly consistent with the general practice of mankind. But we are not driven to this extremity of reasoning. We are not compelled to found our belief of the truth in question, upon mere presumptive testimony. Our evidence is stronger than any proof, which can possibly be derived from such a source. We rely upon the authority of the word of God. This is the foundation upon which we build. And this foundation cannot be shaken. When every other source from which men are accustomed to draw their religious convictions, shall have ceased to exist—this source shall endure. Heaven and earth shall pass away, but the word of God shall not pass away. And this affords us encouragement sufficient, to persevere in the defence of the truth. Whatever degree of success may attend the propagation of error—by whatever power and influence it may be supported and encouraged,—its duration is limited. But truth is eternal, and cannot be overcome. For a while, it may be hidden and obscured; but it will again burst forth in all the glory of its celestial splendor, to astonish and enrapture the beholder. The doctrine, therefore, for which we are contending, and which constitutes an essential truth of the gospel, must prevail. It may, indeed, suffer the reproaches of its enemies—It may be represented by them, as involving numerous contradictions, errors and absurdities.—They may deem it inconsistent with

reason, and repugnant to the principles of what, in our day, is so significantly termed an enlightened theology—They may encumber it with imaginary difficulties, and say, that these difficulties will not permit them to embrace it—But they can never separate it from its source—they cannot divest it of its authority. That human wisdom cannot comprehend it, and that the philosophy of the world should reject and despise it, is not a matter of astonishment. It is one of those hidden mysteries, which are placed beyond the reach of our limited comprehension. It is one of those sublime subjects of faith, which eye hath not seen, nor ear heard, nor ever entered into the heart of man to conceive. It is one of these deep things of God, which he has hidden from the wise, and the prudent, and revealed unto babes. It is one of those things of the Spirit, which the natural man receiveth not, for it is foolishness unto him. But it is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. God is wiser than man. He communicates the knowledge of his truths, not in the enticing words of man's wisdom; but in the demonstrations of the Spirit and of Power. The foolish, the weak, and the base things of the world, and the things which are despised, hath God chosen to accomplish his purposes, that no flesh should glory in his sight. Others, therefore, may require signs, and seek after wisdom; they may preach the doctrines which they have learned from the wisdom of men, and the philosophy of the world. "I am determined to know nothing, save Jesus

Christ, and him crucified ;" for I am convinced, that Christ, and the preaching of his cross, is the power of God unto them which are saved.

EXTRACT FROM THE MINUTES

Of the Second Annual Meeting of the Domestic Missionary and Education Society of the Lutheran Church in the State of New-York, held at Canajoharie, May 4, 1830.

The Rev. Doct. E. L. HAZELIUS, 1st Vice-President of the Society, in the chair.

The meeting was opened with prayer, by the Recording Secretary, the Rev. G. B. MILLER.

An Address to the Society, was delivered by the Rev. Doct. HAZELIUS.

The second Annual Report of the Board of Directors, was then read by the Recording Secretary. Whereupon, the following resolutions were adopted *unanimously*.

On motion of the Rev. THOMAS LAPE, of Johnstown, Montgomery county, seconded by the Hon. H. I. FREY, of Palatine, Montgomery co.,

Resolved, That the Report of the Board of Directors, be accepted, and published in the Lutheran Magazine.

On motion of the RECORDING SECRETARY, seconded by the Rev. JACOB SENDERLING, of Brunswick, Rensselaer county,

Resolved, That the thanks of this society, be rendered to those Ladies, who have formed themselves into Societies, for the education of pious young men ; and that a copy of this resolution be sent by the Corresponding Secretary, to the officers of those Societies.

On motion of the COR. SECRETARY, seconded by the TREASURER,

Resolved, That in all cases where appropriations shall be made from the missionary funds, the congregation or district, for whose benefit such appropriation is made, shall be required to form a Missionary Society, auxiliary to this Society.

Pursuant to a recommendation of the Board of Directors, the following resolution was adopted :

Resolved, That the constitution be so amended, as to strike out "the village of Canajoharie," and insert, "such place as the Board of Directors shall appoint"; and that "Tuesday" be stricken out, and "Wednesday" inserted.

The constitution of the Society having been amended, so as to change the time and place of its anniversary meetings, it was

Resolved, That the next annual meeting of the Society, be held in St. Paul's Church, at Schoharie (C. H.) on the first Wednesday in May next ; and that the Rev. HENRY N. POHLMAN, of New-Germantown, N. J., be appointed to preach the Annual Sermon.

The Rev. Doct. SCHAEFFER, of Philadelphia, was elected an honorary Vice-President of the Society.

The following officers were chosen for the ensuing year :

Hon. William C. Bouck, Pres't.

Rev. E. L. Hazelius, D. D., 1st Vice President.

Hon. H. I. Frey, 2d V. Pres't.

Mr. Michael Moore, 3d V. Pres't.

Rev. F. G. Mayer, 4th V. Pres't.

H. F. Cox, Esq. 5th V. Pres't.

Rev. George A. Lintner, Corresponding Secretary.

Rev. George B. Miller, Recording Secretary.

Rev. John D. Lawyer, Treasurer.

Directors—Rev. H. N. Pohlman, Rev. A. Crownse, Rev. J. Senderling, Rev. P. Wieting, Rev. T. Lape, Rev. P. G. Cole, Rev. J. Berger, Rev. J. Eisenlord, Rev. W. I. Eyre, Rev. C. B. Thuemmel, Rev. H. I. Smith, Mr. Wm. G. Michaels, Mr. Andrew Beller, Mr. Daniel Pohlman, Mr. Geo. Cipperly, Mr. Adam Files, Mr. John Cipperly, Doct. J. C. Moeller, Doct. Lebbeus Doty, Doct. Benjamin Ogden, Mr. George Geortner, Mr. Nicholas Russell, Mr. Albert Lintner, Mr. John Rich, Mr. Frederick Plank, William Mann, Jabez W. Throop, Christian H. Schaeffer, Frederick Vogel.

SECOND ANNUAL REPORT of the Board of Directors.

We are met, once more, to celebrate the anniversary of the establishment of our Society ; to look back upon the proceedings of the past year, and to appoint officers for the ensuing : And it becomes again the duty of your Board, to render an account of what they have done.

But before we commence our report, it becomes our painful duty to mention to you, that, since our last annual meeting, it has pleased Divine Providence to remove from us, our aged and venerable brother, the Rev. HENRY MOELLER, one of the Vice-Presidents of this Society ; who departed this life on the 16th September last. Our departed brother has, for a long series of years, been an active servant of the Lord, in our church, and after he was disabled by age and infirmities, he still continu-

ed to take a deep interest in the welfare of our Zion ; and particularly in the success of your Society. Though now deprived of his prayers and his presence, we rejoice in the thought, that he has been called from this vale of tears, to the joys of Heaven, for which he was longing.

While we would gratefully ascribe to the favor of the Lord, any good that, as your servants, we have been enabled to do ; and while we discover abundant reason for thankfulness, that our feeble attempts to promote the sacred cause of the Redeemer, have not been altogether fruitless ; we have also to express our sincere regret, that more has not been done.

When we look around, and observe the activity of many other christian churches, their zeal and their success, and then ask, what have we done ? we are filled with mingled shame and grief. That in a church, so large and so wealthy as the Lutheran church of this state ; a church, too, professing to be actuated by the same principles and feelings, as that first and greatest of the venerated Reformers, so little should as yet be done for the dissemination of the same principles and the same feelings, is certainly to be regretted.

But when, from this gloomy view of the subject, we turn to another side, and compare the state of things among us, with what it was but a few years ago, when one general and death-like sleep seemed to have settled upon us all ; when we observe how one congregation after the other, seems to be awakening to a sense of its obligations to the Lord, who has bought us, and to a desire to per-

form its duties, as a member of the great christian community ; when we consider what the Lord has done for us, we look forward with cheerful confidence to what he will do ; we hope, yes, we *do* hope, that God has not cast off his people ; that he has not determined to remove our candlestick, nor to let our light go out in utter darkness ; but that he will revive us, as in former days ; that he will rekindle among us, the flame that burnt in a Luther and a Melancthon, in a Spener and a Franke, and a Schwartz ; that he will remember even this corner of the evangelical church, and pour out his spirit upon us.

But not to detain you by a long recapitulation of complaints, and of, perhaps, too fond anticipations of good things to come, we shall proceed to lay before you, the operations of your Board, in the past year.

That the feeling, manifested at the establishment of this Society, two years ago, has not become extinct, we have good evidence, from the circumstance, that, in the past year, three new auxiliaries have been formed, two of which are Female Education Societies, which, added to the ten Auxiliary Missionary Societies, previously existing, makes the present number thirteen ; from most, if not all of which, it is trusted, that deputies will appear at this meeting.

A step, taken by your Board, from which important consequences may spring, is, that the Lutheran Magazine, heretofore conducted under the auspices of the Western Conference of Lutheran Ministers in this State, which was by them offered to this Board, has been accepted ; and the

first number of the new series, beginning with the present month, has appeared under a new form.

Among the motives that have influenced your Board, in acceding to this arrangement, one was, that most, if not all, Missionary Associations on an extended scale, have felt the propriety, and even the absolute necessity, of such an organ of communication with the public, as a Magazine presents, and accordingly have one connected with their operations.—Your board felt the less hesitation on this subject, because there is a moral certainty, that it will be attended with no loss, should even no benefit accrue ; which latter supposition is altogether improbable. That no pecuniary loss need be apprehended, if only ordinary diligence is shown in the management of this part of the business of your Board, will appear, if you consider that the number of subscribers at the beginning of every year, can be ascertained with sufficient accuracy, to decide whether the work will sustain itself or not. Hitherto, it has sustained itself quite as well as could, under all circumstances, be expected, and has left a small surplus. The number of subscribers, which now amounts to four hundred, will, in all probability, increase ; while three hundred and forty, are sufficient to support the Magazine ; so that, from this source, some addition, and, in time, perhaps, a very considerable addition, to our means, may be anticipated.

Other good effects cannot fail to strike every one.—A greater interest, it is hoped, will, by means of the Magazine, be excited in favor of our Society ; while it may also serve to

remove prejudices from the minds of our brethren of other christian denominations, which, we are sorry to say, exist to no small extent, towards our beloved Zion.

Agreeably to a resolution, passed by this Society, at its last annual meeting, your Board have made all reasonable exertions, to obtain a permanent Agent, or one, at least, that would serve them for one year; but hitherto, without success. It is believed, that one reason is, that fears are entertained, lest the funds should not be sufficient to meet the expense; and connected with this, that the office will be maintained only for a year. And, indeed, it cannot reasonably be expected, that a minister, especially one who has a family to support, should relinquish a regular salary, for an uncertainty. It is to be hoped, that an Agent, properly qualified, would meet with sufficient success, to enable the Board to employ him permanently. But any one, who is willing to devote himself to this work, and who should be engaged by the Society, has a right to expect, that a suitable compensation should be ensured to him; and it is recommended to this Society, in its general capacity, to take the subject into serious consideration, whether they are prepared, in the name of God, and for the promotion of the great ends for which we are associated, to say, to such a man, if one can be found, Go on, we will not let you suffer. That the General Society, with its eleven Auxiliaries; that fifteen or more flourishing congregations, who are more or less engaged in the cause, should not be able to raise a salary of six hundred dollars,

for the permanent support of an office of such essential importance, as that of an Agent and General Missionary, is not to be supposed, unless we admit, that there is no true spirit of Lutheranism, or rather, of christianity, among us; a supposition, which your Board is not willing to make.

In regard to the employment of missionaries, in the past year, and affording aid to destitute congregations, the following schedule will show what has been done:

1829, Oct. 14. The sum of thirty dollars was paid to Mr. Perry G. Cole, for missionary services rendered in the congregations of Woodstock and West-Camp.

1830, Feb. 1st. Thirty dollars were allowed the Rev. J. Eisenlord, for missionary services in various places.

In addition, missionary aid has been promised, under certain conditions, to the congregations of Summit, Milfordville, Richmondville, Davenport, Osquack and Danube; but as the year for which it was promised, is not yet expired, and consequently, no report has yet been received from those congregations, your Board is not able to say, whether this aid will be called for. Some other applications have been made to the Board, but have not yet been finally acted upon.

The present state of the funds of the Society, will appear from the following abstract from the Treasurer's books:

Balance in the hands of the Treasurer, two hundred seventy-four dollars and seventy-three cents.

The education fund has been a little increased in the past year, and the amount is now, \$215.

That a greater amount has not been applied in the past year, to missionary purposes, and destitute congregations, has, in part, been occasioned by the wish to husband the means of the Society, for the purpose of engaging an Agent, which was considered of the first importance.

It is but a small beginning that has been made. The Society and its operations are still in a state of infancy, but we are taught on divine authority, not to despise the day of small things. The diminutive seed that is planted to-day, may, in the course of time, through the genial influence of sun and rain, grow up into a mighty tree, affording shelter and shade, beautiful to the eye, and useful to mankind.

The plan that has been principally pursued in respect to the aiding of destitute congregations, is thought to be a good one, namely, that of affording assistance in proportion to the exertions made by such congregations. Thus, at once, our slender means are husbanded, and are applied where they are most likely to do good. The want of ministers for missionaries, is felt, and will continue to be a serious obstacle to our operations, probably for some time to come. But under all the discouragements we have met, we would trust in the Lord, who can make his people willing. And tho' there is much to exercise our faith, there are also promises of brighter days for our church in this state, than it has yet witnessed ; and if our faith fail not, and if our exertions are not wanting, and our prayers are not restrained, we shall surely behold the glory of our God and Redeemer. The Lord will visit the vine which he has

planted, and cause it to grow and shoot out its branches, as goodly cedars, and make it a source of blessings to thousands of our brethren.

It is to be lamented, that some of the congregations that have been supplied with missionary labors by your Society, seem to be in a great degree insensible to the advantages offered them. But this is the consequence of having long been deprived of the regular means of grace, and should only excite us to greater efforts and unwearied diligence in the good work. Had the first preachers of the gospel been discouraged by the difficulties they met, we should not now enjoy the blessed light of divine truth, but should be enveloped in heathenish darkness. Let us, therefore, thankful for our own spiritual privileges, pray for our brethren, and let us prove to them by our deeds, that we take an interest in their welfare, and feel a love to their souls ; and with the blessing of God, they will begin to be more engaged to secure the benefits of a regular gospel ministry for themselves and their children.

By order of the Board.

G. B. MILLER, *Rec. Sec.*

TREASURER'S ACCOUNTS.

JOHN D. LAWYER, Treasurer, in account with the Domestic Missionary Society of the Lutheran Church in the State of New-York :

DR.

1829, May 11. To cash received from H. F. Cox, late treasurer..	\$243 64
Cash received from W. C. Bouck, to constitute him a life member,	20 00
Collection in church at Canajoharie,	11 11
Received from Young Men's Miss. Society, Hartwick, ...	3 00
Sale of seven Augsburg Confess..	4 "

May 28. Rec'd from John Bruchman, additional payment to constitute him a life member, ...	\$15 00
June 22. Rec'd from Miss. Society of Minden, ...	4 50
July 27. Received from Rev. F. C. Schaeffer, for two years annual subscription, ...	2 00
Aug. 24. Rec'd from Rev. Adam Crownse, in full of subscription, ...	10 00
Sept. 14. Collected in West-Camp and Woodstock, by Rev. P. G. Cole, ...	13 00
Rec'd from Missionary Society of St. James' church, N. Y. by Dr. B. Ogden, treasurer, ...	5 00
1830, Jan. 1. Rec'd of Nicholas Russell, annual subscriber, ...	2 00
May 3. Rec'd of Henry I. Frey, esq., annual subscriber, ...	2 00
Rec'd from Hartwick Aux. Miss. Society, by Rev. G. B. Miller, ..	12 00
Rec'd from Missionary Society of Johnstown, ...	9 00
	\$354 68

CR.

1829, May 11. By cash paid for cleaning church, ...	\$0 25
July 15. Paid L. Cuthbert for printing, ...	19 50
Sept. 14. Paid Rev. P. G. Cole, for missionary services, ...	30 00
1830, April 20. Paid Rev. J. Eisenlord, for missionary services, ...	30 00
May 3. Paid for incidental expenses, ...	25
	\$79 95
Balance in the hands of the Treasurer, ...	274 73
	\$354 68

We, the subscribers, appointed to audit the Treasurer's accounts, have examined the same, and find them correct; leaving a balance in his hands, of two hundred and seventy-four dollars and seventy-three cents.

HENRY I. FREY,
LEBBEUS DOTY.

Canajoharie, May 4, 1830.

PROCEEDINGS

Of the Board of Directors of the Domestic Missionary and Education Society of the Lutheran Church in the State of New-York; convened at Canajoharie, May 3, 1830.

The Rev. Doct. HAZELIUS in the chair. The meeting was opened with prayer, by the CORRESPONDING SECRETARY.

The annual report of the Board, to be submitted to the Society, at its anniversary meeting, the ensuing day, was presented by the RECORDING SECRETARY, and adopted by the Board, with some amendments and additions.

Mr. T. KILMER, who was appointed at a former meeting of the Board, travelling agent for the Lutheran Magazine, presented his accounts, and it was resolved, that he be allowed wages for five weeks' services.

Messrs. FREY and DOTY were appointed a committee to examine the Treasurer's accounts.

The Board then adjourned to meet again in the same place, the ensuing day, at eight o'clock in the morning. Prayer by the REC. SECRETARY.

Tuesday, May 4, 1830. The Board met pursuant to adjournment. Prayer by the Rev. Mr. SENDERLING.

The Rev. PRESIDENT having called the attention of the Board, to the pecuniary embarrassments of the congregation at Stockbridge, Madison county, it was unanimously

Resolved, That the Rev. President, Recording Secretary, and the Rev. Mr. Wieting, be a committee to inquire into the affairs of the Stockbridge congregation, in relation to the debt for a church lately purchased by them, and if they deem it expedient,

to offer them a loan not exceeding fifty dollars, on satisfactory personal security.

Application was made by the Rev. Mr. LAWYER, in behalf of JAMES SCHULTZ, for aid from the education fund ; and it was

Resolved, That the Rev. President, Recording Secretary, and Rev. Mr. Lawyer, be a committee to examine Mr. Schultz, according to the rules and regulations of the Board.

Rev. Mr. LAWYER, from the committee appointed at a former meeting, to prepare instructions for the government of missionaries in the employment of the Society, reported sundry rules and regulations, which, having been considered and amended by the Board, were unanimously adopted, as follows :

Instructions for Missionaries.

Resolved, That all missionaries, who shall hereafter be employed by this Society, shall be governed by the following instructions and regulations, viz :

1. That he shall labor in such district, as the Board of Directors shall from time to time appoint.

2. It shall be the duty of every missionary, to preach every Sunday, twice ; hold meetings for prayer or lecture, if possible, in the evening ; preach in the week, as often as convenient ; and to visit as often as time will admit, the families within his district, for the purpose of religious conversation and prayer.

3. That it shall be his duty, whenever he shall find in the district where he shall be appointed to labor, twelve male members of our church residing in one place or neighborhood, to organize them into a

church ; and said church shall be entitled to an elder and deacon, to be called the church of the town or place where situated.

4. That whenever six male members of our church shall reside as aforesaid, said missionary shall form them into a society, to be called the society of the place where they reside, who shall be entitled to a deacon.

5. That in every church, or society destitute of regular preaching, the missionary shall strive to find a suitable person to officiate as a lay reader, whose duty it shall be, with the assistance of the elders and deacons, to hold meetings for prayer, singing, and reading of the sacred scriptures and of sermons.

6. That whenever any missionary shall form a church or society as aforesaid, it shall be his duty, without delay, to inform the Corresponding Secretary of the following particulars : The name of the church or society, and place where situated ; how far distant, and what direction from the county town ; the time when organized ; the number of members, male and female ; the names of the officers, together with the nearest post-office ; and whatever other information he shall deem important.

7. That it shall be the duty of the missionary to keep a faithful journal of his labors, and report the same to the Corresponding Secretary.

The committee appointed to examine Mr. Schultz, having reported that they considered him qualified to be received as a theological student, and worthy of being assisted by the Society, it was

Resolved, That his name be entered on the list of applicants for assistance from the education fund.

An application having been received from the congregation at West Camp, Ulster county, for missionary aid, it was unanimously

Resolved, That thirty dollars be granted to the congregation at West-Camp, for one year, and that the Treasurer be authorised to pay the same as soon as he is officially informed that said congregation have organized an Auxiliary Missionary Society.

The business of the Board having been finished, it was finally

Resolved, That the quarterly meetings of the Board, for the ensuing year, be held at Schoharie (C. H.) on the first Tuesdays in August, November, February and May. The meeting was closed with prayer by the Corresponding Secretary.

Lutheran Magazine.

TUESDAY, JUNE 1, 1830.

Domestic Missionary and Education Society of the Lutheran Church in the State of New-York.—We attended the second annual meeting of this Society, with feelings very different from what we had anticipated. We must confess, that we were grievously disappointed to find so few of the officers and members assembled on the occasion, and such little interest manifested in the affairs of the institution. The Society has now been in operation for two years. Its proceedings have been published. Its objects have been repeatedly explained. Appeals have been made to our churches in this

state, generally and individually, and all our people have had an opportunity of engaging in its operation and promoting its designs. And what has been done? We have not collected funds sufficient for the constant employment of even a single missionary. Many of our vacant congregations remain in a feeble and languishing condition, and we have not the means of affording them relief. Since the Society has been in operation, we have not formed any new congregations; neither have we been able to grant to any of our feeble and destitute churches, a regular supply of the means of grace. We have, it is true, in a few instances sent out missionaries for limited periods, and aided vacant congregations in the settlement of ministers; but in every instance, the assistance which we have granted, was so very precarious, that no dependence could be placed upon it. It is a fact, which ought not to be concealed, that the affairs of several vacant congregations are in a worse condition now than they were, when the Society was first formed; for, having been disappointed in the hope of being assisted by the Society, they now begin to despair, and lose all confidence in its operations.

We regret to exhibit the affairs of the Society in this unfavorable light. It grieves us to the heart. It is truly lamentable, that so many of our people manifest no greater interest in the cause of religion—that they feel no more engaged in the establishment and preservation of those benevolent institutions, which have for their object, the spread of the gospel, and the extension of the Re-

deemer's kingdom. When we look at the population and resources of our church, within the bounds of the Society, and then reflect upon what we have done, and are doing, for promoting the interests of religion among us, our spirits sink within us, and our hearts are ready to despair.—When we compare the religious state of some of our churches, with the spirit manifested by other denominations, how humiliating and painful is the contrast! Every other sect is engaged in raising and supporting missionary establishments. The spirit of religious enterprise and activity is exhibited all around us. And can we witness this spirit, without feeling some of its influence? can we remain idle spectators of the benevolent efforts of other denominations, without rendering our church a wonder and a by-word in the land? The night is far spent—the day is at hand, and it is high time, that the Lutherans of New-York awake out of sleep, lest, while they are folding their hands in careless indolence, others deprive them of an inheritance, which they might have secured, and take possession of the ground, which they might have occupied.

Western Conference of Lutheran Ministers and Candidates in the State of New-York.—We have derived such frequent and heartfelt gratification from the meetings of this body, that we cannot refrain from expressing our deep interest in its future success and prosperity. The objects of this Conference, as stated in the "Article of Union," adopted at its formation, were—"That we should assemble from time to time, in order

to draw the bands of christian and brotherly affection still closer; and to consult together, on subjects concerning our churches or vacant congregations in our neighborhood—to endeavor to strengthen each others' hands in the work in which we are engaged, and to encourage one another by friendly counsel and conversation, and our people to a life and conduct becoming the professors of the religion of Jesus Christ, by exhortations, sermons and prayers." So far as we are enabled to judge from the past proceedings of the Conference, we believe that every meeting of the brethren connected with this association, has had a tendency to promote these objects. Hitherto, it has proved a brotherly union of kindred spirits engaged in promoting harmony, unity and brotherly love in our church in this state. The blessing of God has attended it in all its undertakings. It issued the first religious publication devoted to the interests of our church in this state, and sustained it by its exertions, until it was permanently established in the hands of the present publishers. By a reference to its proceedings, it will be perceived, that the "Domestic Missionary Society of the Lutheran Church in the State of N. York," was formed by a convention assembled in consequence of a resolution of the Conference. The individuals who were chiefly engaged in the establishment of our Missionary Society, were members of the Conference, who assisted in its organization, and took the most active part in its proceedings. When, therefore, we look back upon the many hours of friendly and affectionate intercourse, which

we have spent with our brethren of the Conference, and contemplate the effects of our proceedings upon the interests of our church in this state, we feel an anxious solicitude that this institution may be cherished and preserved by the earnest prayers and exertions of all our brethren, who are connected with it. The next meeting will be held at Brunswick, Rensselaer county, in the congregation under the pastoral charge of the Rev. Mr. Senderling, on Wednesday the 8th day of September next. Circumstances which have recently occurred; and which must be attended with important consequences to our church, within the bounds of the Conference, will render this meeting peculiarly interesting. We shall expect a general attendance of our clerical brethren, and hope, that the interesting state of the congregation at Brunswick, which is at present experiencing a revival of religion, may operate as an inducement with the members of the Conference, to favor it with their presence.

Lutheran Journals.—There are at present, three periodical publications in the United States, devoted to the interests of the Evangelical Lutheran Church. The *Evangelical Lutheran Intelligencer*, published at Frederick, Md., and edited by the Rev. D. F. Schaeffer. The *Evangelical Magazine*, published at Gettysburgh, Pa., by a Committee of Clergymen from the Synod of East Pennsylvania.—The *Lutheran Magazine*, published at Schoharie (C. H.) N. Y., by the the Board of Directors of the Domestic Missionary and Education Society of the Lutheran Church in the State

of New-York. The Synod of Ohio have issued proposals for the publication of another periodical, to be called "*The Evangelical Lutheran Voice from the West.*"

Selected.

REMARKABLE ACCOUNT OF A TURKISH AGA.

Communicated to the editor of the London Evangelical Magazine, by Rev. John Balmer, who received the information from a Moravian missionary, who labored in Egypt in 1774:—

Walking, one day, with some of my fellow missionaries, in the country, and seeing a large and beautiful garden, situated on the banks of the river Nile, we took the liberty of entering. The proprietor, a Turkish Aga, came to meet us, and bade us welcome in a friendly manner. His dress was both splendid and costly. He inquired if we were brothers, and professed the same religion. I replied that we were indeed brethren, and our religion the same. He then directed his discourse to me, saying, "What is the reason why you wear a long beard, while your brethren do not? You are perhaps a priest?" I replied, that I found it of use, at present, to let my beard grow. This answer, however, did not appear to satisfy him; he therefore added, "You must be a priest; do not keep my soul in suspense. I have prayed to Almighty God, that he would be pleased to bring it to pass, that I might become acquainted with a man who could inform me what I must do to be happy; and God has promised, that a man should come into my garden, who should tell me what I must do. I believe you are that man; yea, I am certain of it. Be candid, and tell me."

I replied, that I durst not venture to answer his question, so as to say what he must do to become happy, as he was a follower of Mahommed, but that he should ask his own priest. He then said, "I am convinced that

not only I, but that all the followers and disciples of Mahommed, are in the wrong way to happiness. There must be another way by which we are to be saved, and *you* are the person who is to tell me of it. I am well aware," continued he, "that our lives are forfeited, if it should ever be known that we have conversed on this subject; but you need not be alarmed, for you have to do with an upright man." Upon this, he appeared much affected, which caused me likewise to be moved.

I therefore said, "I will inform you what a *christian* must do to be saved." He then walked with me under a fig tree, and while on the way, said, "Come, thou man of God! It is under this fig tree that I have often prayed to God; and now it is here, that you are to tell me what I must do." I lifted up my heart in silent prayer to God my Saviour, and then related to him the principal events in the life of Jesus Christ, as recorded in the New Testament, pointing out his miraculous birth; his life here upon earth; his bitter death on the cross, whereby he had made a full atonement for sin; his resurrection, and his ascension into heaven, in the presence of all his disciples, where he was seated at the right hand of God, as a Prince and Saviour, to give repentance and remission of sins.

The Aga then lifted up his hands, and said, "O, Jesus, who sittest at the right hand of God, have mercy on me! Be thou also *my* Saviour!" He repeated the ejaculation several times, while a flood of tears gushed from his eyes; and I have no doubt but God our Saviour graciously granted him his petition, on thus crying for mercy. He added, with peculiar emotion, "Lord Jesus, I behold thee with thy wounds! Thou art now my Saviour also!" It is not in my power to express the sensations of my mind on this occasion; but I cannot deny, that I felt as if the Lord's

presence accompanied this, to me, remarkable interview.

The following morning, very early, a Turkish gentleman, with a numerous retinue, appeared in front of my house, which alarmed me not a little. I soon recognised him to be the Aga. I hastened to meet him, and said, "Sir, why do you bring such a large retinue with you?" He replied, "They are only my mame-lukes, and know nothing about the reasons of my visit; and I have given orders for them to remain in the street till I return. I have been quite impatient to see you, and have not been able to sleep all night for joy." We conversed with him on the best of subjects, and in a very friendly manner, while we felt truly grateful to the Lord for the great mercy he had shown to this person, who, I am happy to say, remained faithful to his convictions during our continuance in Egypt.

Infidel wit repelled.—A gay young spark, of a deistical turn, travelling in a stage coach, forced his sentiments upon the company, by attempting to ridicule the Scriptures—and among other topics, made himself merry with the story of David and Goliath; strongly urged the impossibility of a youth, like David, being able to throw a stone with sufficient force to strike into a giant's forehead. On this he appealed to the company, and in particular to a grave gentleman, of the denomination called Quakers, who sat silent in one corner of the carriage:—"Indeed, friend," replied he, "I do not think it at all improbable, if the Philistine's head was as *soft as thine*."

A word of Advice to Young Christians.

Walk while ye have the light, lest darkness come upon you; with full purpose of heart cleave unto the Lord; watch and pray that ye enter not into temptation; remember the world, the flesh and the devil are against you; be sober, be vigilant, and keep yourselves from idols.

Poetry.

For the Lutheran Magazine.

THE DREAMS OF LIFE.

The dreams of life—the dreams of life—

How sweetly false are they!

Like flowers fleeting in the strife

Of warring winds away.

Yet they have power to lure us on,

In search of fancied joys;

For some new charm when one is gone,

Its victim still decoys.

But why should we—O why should we

Still look for comfort here,

Where every budding hope we see,

Is watered by a tear;

Where all is changing, false and vain,

As the light tints of even,

When Sol, below the western main,

Looks smiling up to Heaven.

Then not on earth—O not on earth,

Can happiness be found—

It boasts a higher, holier birth—

It blooms on heavenly ground.

The dreams of life then let us bid

At once a last adieu;

For they, alas! as yet have hid

Our heaven from our view.

S—.

From the Manners and Spirit of the Age.

THE 'SCAPE GOAT.

BY WM. HOWITT.

“And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities into a land not inhabited, and he shall let go the goat into the wilderness.”—*Leviticus*, c. 16.

Away to the desert, thou doomed of God!

Away to a land in its terrors untrod,

Speed on in the might of thine agony sore,

For thou bear'st what no creature of earth

ever bore.

Away! for the crimes of a nation are shed

In their blackness of darkness, at once on thy

head;

And the bolts of God's vengeance pursue thee

to smite

The sins of a host in thy wilderness flight.

Away! for thy heart is enlarged to know

The idolater's fear, and the murderer's wo:

And thy nature is strengthened, concentr'd
to bear
All the pangs of the lost in their haunting
despair.

Methinks at thy coming the desert grows
dark;

Thy hoofs scar the sward like the lightning
spark;

And the fountain that gush'd in its freshness
so free,

Shrinks back from the lips of a victim like
thee.

Speed on! thou art safe from man's arrow
of pride;—

From thee shall the hunter turn wildly aside;

And the chasers alone to thy wilderness bed;

Be the purple Simoom, or the sand-column
red.

But, no! lovely creature, a gentler fate

May yet on the track of thy sorrows await;

And He who has wrapt thee in terrors and
wrath,

With his goodness, ere long, may revisit thy
path.

From thy heart shall the gloom of man's sin-
fulness flee,

And the rocks of the wild goats thy dwell-
ling place be;

And the rich dropping fruits of the wilder-
ness vine,

And the date and the fig be thy fellows and
thine.

For oh! thou frail creature of aspect forlorn,
A glorious charge has thy feebleness borne!

Thou hast suffered and sighed in that contest
of wo,

That the Son of the Highest shall tremble to
know.

'Tis past!—in far ages this symbol was shown,
Of Him who should trample the wine press
alone.

'Tis past!—in far ages the Promis'd was slain,
Alas! for the soul that has heard it in vain.

FRAGMENT.

Be still ye waves, for Christ doth deign to
tread

On the rough surface of your watery bed.

Be not too harsh your gracious Lord to meet,
But in soft murmurs kiss his holy feet.

'Tis he, alone, can calm your rage at will;

This is his sacred mandate—“Peace, be
still.”

✂ The article on the Reforma-
tion in Spain, and other communica-
tions, are again unavoidably defer-
red, to make room for the proceed-
ings of the Missionary Society.

LUTHERAN MAGAZINE.

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[NO. 3.

Original.

EULOGY,

On the Rev. J. P. GEORTNER, delivered before the Theological Society of Hartwick Seminary, August 24th, 1829. By C. A. SMITH.

(Concluded.)

But I must check the ardor of my feelings, and return, to sketch briefly, the latter part of a career, so honorably spent. After having travelled through the principal countries of Europe, he determined to spend the winter at Rome. During the whole course of his travels, his health was fluctuating, and attained no degree of stability. Whilst at Rome, the scene of so many revolutions in the history of human events, he was constantly and actively engaged; and notwithstanding his debility, made many curious researches, which his journal evidently testifies. Time will not permit me to particularize. After having remained here for a few months, and received many flattering assurances from the most celebrated physicians, his desire of returning to his country and his home, came with accumulated force; and in accordance with this desire, he left Rome on the 20th of April, 1828. In a short time, he again entertained fears with respect to his recovery; but being told, on his arrival in France, that his increased weakness was but the natural effect of his voyage, he resumed the hope of at least

being permitted to die in the land of his nativity. This hope was fulfilled; and having embarked for America, he arrived at New-York on the 5th day of August, after a long and tedious passage, in which he endured many privations, and seemed to be tottering on the borders of the grave. But being favored with the most assiduous attention, he so far regained his health, in a very few weeks, as to be enabled to accompany his parents to that paternal domain, which had so often employed his thoughts during his absence in foreign countries. I saw him, a few days after his return, and he appeared to me, to be in a fair way of recovery. The hearts of his friends were again encouraged, and he so far overcame the last debilitating shock, that he attended the meeting of the Evangelical Lutheran Synod of this State, which was held at New-York in September last. This, however, was the last time he travelled any distance from home—and his hasty decline soon convinced him, that he was the subject of another world.

The last time I saw him, was about two months before his death. How changed! how altered! Changed, not in character or disposition, but in appearance. The same grasp of friendly recognition was returned—but, oh! that look spoke death! Yes, there he lay, as helpless as an infant, whose tenderness demands a

mother's constant care ! His emaciated countenance told a tale of unutterable agony—not as to himself, but as to those affectionate friends who surrounded him ! There stood a kind and beloved mother ; and as she gazed upon the object of her solicitude, the observing eye could read in her agitated countenance, more than human language can express ! * His aged counsellor, too, was there, and administered the consolations of that religion, whose doctrines and precepts he had instilled into his youthful breast ! But Geortner was not comfortless ! For he had experienced in his own heart, the fulfilment of those blessed truths, which he had proclaimed unto others ; and he could now exclaim, in the glorious accents of christian triumph—"Oh, grave, where is thy victory ; Oh, death, where is thy sting !" His form, indeed, presented no traces of its original beauty—but that heart glowed with sentiments the most noble and exalted—and that soul burned with a fire that was not to be extinguished, but was to shine with more effulgent splendor, in the regions of immortality !

I saw him not again during the remainder of his earthly existence ; but the accounts which I received, were sufficient to convince me, that his faith was too secure to be destroyed, or even diminished by the afflictions of life. He spoke of death with composure, and said ' whether he lived or died, he was resigned to the dispensations of his Creator. He declared that if it was his will to restore him to health, he would resume

his clerical duties with pleasure, and preach the glad tidings of peace to all men. But if not, he had no essential tie to bind him to the earth, and to live or die, was to him the same.' Ah he had ties—they were ties of the tenderest affection, which bound him to many an earthly object—but the thought of a more blissful destiny, superseded every other reflection.

Thus ended the career of our beloved brother ! Peace to his ashes ! Yes, Geortner is no more ! The sigh of affection is wafted o'er his tomb, but he heeds it not ! The tear of kindred love bedews the turf that covers him, but it cannot excite the sympathy of the object for whom it is bestowed ! Mourn, oh daughters of Zion, for a great one has fallen in Israel ! Mourn, did I say ? Forgive the expression ! Nay, rejoice ! for he has resumed the exalted dignity of man's original perfection, and is endowed with the purity of an angelic being ! Rejoice ! for he has left behind him the glorious legacy of an unspotted example. True, our friend has been removed in the midst of his usefulness—but though we are constrained to weep over this afflicting and mysterious dispensation, yet we can contemplate, admire, and imitate his virtues. To say that he was faultless, would be calling him immortal : but his, were noble faults ; which, when contrasted with the illustrious qualities of his nature, made his virtues appear more conspicuous and engaging.

As a friend, he was the most disinterested, the most devoted, and sincere. Constant in his attachments, and unalterable in his affections, he

* The Rev. Dr. Hazolius.

excited the love, and claimed the admiration of all who were acquainted with his character. Friendship is often but a name. Its professions evaporate in the mists of ingratitude, and its deluded victim is doomed to disappointment, if not to despair. But the sentiments which he entertained, arose from the dictates of principles, whose existence were coeval with the worth of the object for whom they were cherished. Trials and adversities were no impediment to the exercise of his benevolence; but the vicissitudes of this present existence caused his heart to swell with exultation, for he could now, perhaps, defeat the intentions of an unfeeling world, and manifest the sincerity of that friendship which he so devotedly professed. Should we indulge our own peculiar sensations, we might, perhaps, lament the occurrence of a circumstance so afflicting in its results—but gratitude demands a nobler tribute—and whilst we reflect on the glorious transition which our friend has experienced, in having been wafted from time into eternity, we involuntarily commingle our joy with that of the angels of heaven, who rejoice over one sinner that repenteth.

As a philanthropist, he exhibited the deepest interest for the welfare of man. With a mind, elevated by the ennobling sentiments of benevolence and humanity, he could alleviate as well as pity those misfortunes which often embitter, if they do not destroy our existence. And in perusing his journal, which is enriched with many valuable reflections, I have found a perfect transcript of that feeling, which he so evidently displayed in

the practical part of his life. It contained in his interesting account of the Foundling hospital, established at Rome.

“Upon an institution like this,” says he “the eye of the philanthropist rests with pleasure, amid the moral waste which he surrounds him. It is a redeeming trait in the human character, that the heart of man, however seared by sin and iniquity, is not quite insensible to the misery of others. Ascribe it to selfishness, or ascribe it to what we will, the principle is implanted in the human breast by the benevolent CREATOR to pity the wretched condition, and attempt the relief of our species. And if any picture of human misery can make an appeal to the feelings of man, it must be that of infancy abandoned to the world, friendless, and speechless, with no father to shield it from destruction, with no mother to cherish it in her warm bosom.”

But Geortner was a christian! Let others tell of those heroic achievements which have gained the applause of a world! Let them tell of countries exposed to desolation, and the earth polluted with the blood of its inhabitants! Let them describe the unbridled ambition of some mighty conqueror, and call it virtue!—Christianity needs no adulation. It stands secure amid the convulsions which surround it. And when the exploits of the hero shall have been buried in oblivion—when the aspiring son of ambition shall be followed by the execrations of mankind—and when the world itself with all its sublunary glories shall have crumbled into ruins, it will still remain unshaken amid the dissolving elements of time, for its foundation is Jehovah who reigns throughout eternity! We have said, Geortner was a christian. But we may here pause and inquire what constitutes that character? For the unprincipled conduct of its pro-

fessors, has often disgraced the very name of christianity. The institutions of religion have been made subservient to the dictates of ambition. The ministers of the Most High have connected with their spiritual functions, a secular authority wholly inconsistent with the native simplicity of the gospel. The sanctuary has become the receptacle of pollution—and the pulpit a scene of defamation! But this is a conduct which christianity does not sanction, and which the true christian must deprecate and despise. Love is its grand characteristic—universal benevolence its first design—and the happiness of man, its ultimate and glorious intention. Such were the sentiments which distinguished the character of our departed brother. Inspired with the elevating principles of that religion which purifies the heart, and ennoble the feelings of man, he labored with humble perseverance in that important station which had been assigned him by his Creator. During all his ministrations, he endeavored to promote the welfare of his fellow-creatures. He pointed to Christ as that sacrifice which was made for man's transgression, and considered the delightful occupation of bringing one sinner to repentance, a sufficient emolument for all his exertions. When the doctrines of his church, or the principles of his religion were assailed by the daring arrogance of infidelity, like the immortal Luther, whose memory is enshrined in the heart of every true believer, he appeared manfully in their defence. And when compelled to submit to the decrees of the Almighty—when removed by the hand of

death—how glorious the victory!—For he could smile at the terrors of the grave, when he reflected that it was but the pathway to heaven.—Yes, he was a christian! Transporting reflection! and whilst imagination already soars to the abode of the spirits of the blest made perfect, we can dwell with rapture on our anticipated bliss amid the soothing pleasures of another and a better world. Oh, could some angelic strain bespeaking heaven's happiness, descend upon the soul—could some celestial vision strike our senses, and picture the inspiring joys of immortality! But, no! It is exalted—infininitely exalted, above the conception of humanity—and though the bright coloring of fancy, may present the most lively representations of future glory, we cannot endure their splendor, and they suddenly evaporate and disappear forever!

But still we can contemplate—wonder, and admire. Redemption is the plan, and man the object, for whom it was conceived; and whilst we mourn the departure of a brother and a friend—that friend and brother is uniting in the song of Moses and the Lamb. I have been appointed to eulogise the dead—but whilst describing a character which requires no eulogium, save the simple statement of its virtues; I cannot refrain from granting an indulgence to my own feelings on this mournfully interesting occasion, by placing this bright example of moral excellence before you, as worthy of universal imitation. You have here the representation of a sincere and devoted christian. You have beheld his life serene, and his death triumphant.

I am well aware, that there are many in this assembly who regard practical religion as a bane to every earthly enjoyment. Youth presents many flattering, but delusive prospects. Whilst revelling in the senseless pleasures and imaginary happiness of a sinful world, the relentless hand of death plucks the fairest flowers of human loveliness, and the attractive form of beauty is committed to the grave—and how delightful would be the reflection, did we know that that flower was to be transplanted in a more congenial soil. The sentiments of religion are the most attractive graces which can decorate the youthful mind; and without their refining influence, we must dread the moment of our dissolution. You may now, perhaps, smile in derision, but that smile may yet be exchanged for the tear of a hopeless despair. I would not indulge in these reflections, were I not warranted by the solemnity of this occasion. I speak to you as I think he would speak, were he permitted to address you, who is now slumbering in the tomb. It is not only our duty to admire, but also to imitate the virtues of the dead; and whilst we reflect on the eternal happiness of the true believer, endeavor to participate in that bliss which believers enjoy.

Where, then, is the christian—the fellow laborer in the vineyard of our common Master—the friend of our bosom?—he is not dead, but sleepeth. Sleepeth! nay, he hath arisen from the grave to a glorious resurrection! Yes, he lives! lives to all eternity! Lives in the society of the redeemed ones who surround the throne of God! Lives in the pres-

ence of Deity, whose glory he can contemplate—whose majesty adore! Lives with his Saviour, who, in the plenitude of his mercy, rescued man from destruction, and ascended triumphantly into heaven, to claim the honor of his original greatness!—Lives, and reigns forever!—Why, then, should we mourn over a dispensation which has promoted the subject of our grief to the possession of angelic felicity! Mourn not, oh ye friends of the departed, but rejoice! rejoice, for we are still permitted to cherish the hope of a blissful re-union in eternity. Eternity! yes, eternity! and when this world, with all its deceptive pleasures shall have vanished from our sight—when the visionary happiness of time shall be lost in the blessings of futurity—how animating—how transcendent the joy which will then inspire us! Ye visions of celestial brightness, steal o'er the soul, and make us feel your glory! Ye seraphim, whisper one sweet melodious strain of humble adoration! Hark! it comes!—salvation is the cry!—"Ye angels, dwell upon the sound!—Ye heavens reflect it to the ground!" Aspire, my soul! prolong the strain of heaven's exultation! "Lend, lend your wings! I mount, I fly! Oh grave, where is thy victory! Oh death, where is thy sting!"

For the Lutheran Magazine.
PROTESTANTISM IN SPAIN;
ITS PROGRESS AND ITS SUPPRESSION.
 (Concluded.)

With these supports of power, authority and money, it was not to be expected that the inquisition would long confine itself to secret measures. These were, in fact, only the prepa-

ratives to that tremendous spectacle, which, under the title of *Auto da fe*, was to fill the earth with horror. The great inquisitor, Valdez, committed the management of the first auto da fe, at Seville, to Gasca, bishop of Racenzia, and to bishop Gonzales, of Tarazona, that at Valladolid. In these two places, the whole splendor of the inquisition was displayed; but in various other places, smaller auto da fe's were instituted, for the suppression of protestanism.

The first that took place, was that of Valladolid, held on Trinity Sunday, May 21st, 1559, in the principal square. It was attended by a most splendid assembly, at which were present the prince of Asturias, the sister of the king, many grandees of the land, the fairest and noblest ladies, with their retinue, and the whole nobility of the province; filling a vast amphitheatre erected all around the square. The inquisitors sat on an elevated platform, under a canopy, opposite to the altar. Aside of the latter was a pulpit, from which the celebrated Melchior Cano, bishop of the Canary islands, held a long speech.

Bura, inquisitor of Valladolid, approached the prince of Asturias, Don Carlos, and his aunt the princess of Joturra, and caused them to swear constantly to protect the inquisition, and to persecute the heretics.

Fourteen persons, male and female, who had been condemned to perish in the flames, formed a group in the middle of the scaffold. At a little distance, stood sixteen others, condemned to dishonor, confiscation of their property, and perpetual im-

prisonment. The impenitent were dressed in shirts, painted all over with flames and devils. The most of these were near relatives. In front of them was the effigy of Donna Eleonora de Vibero, wife of Peter Cagalla, which, along with her bones, was to be burnt. Augustin Cagalla, her oldest son; Francis de Vibero Cagalla, minister of Hormigos, brother to the former; Donna Beatrice de Vibero Cagalla, their sister; Alphonso Perez, of Placenzia, doctor of theology; Christoval de Ocampo, almoner of the grand prior of Castile; Christoval de Padilla, knight of Zamora; Perez de Herrera, judge of Logrogus; Katharine de Ortega, a widow, and daughter to the royal treasurer of Castile; Katharine Roman de Pedrosa; Isabella de Estrada; Joanna Blazquez, lady of the bedchamber to the Marchioness de Alcanizes; and John Garzia, jeweller of Valladolid; experienced this same fate. It is said that the wife of the latter, betrayed the protestant congregation at Valladolid, and on that account, received an annuity from the royal treasury, during life. Of all that were condemned to be burnt alive, the advocate Antonio de Toro, displayed the greatest fortitude.

Among those who formed the second group, were several members of a very noble family; Peter Sarmiento de Roxas, commandant of Quietana, son of the Marquis of Paza; Donna Menzia de Figuersa, his wife, and lady of honor to the queen; Luis de Roxas, their nephew; Anna Henriquez de Roxas, daughter of the Marquis of Alcanizes, and granddaughter of the Marquis of Pasa;

and Donna Maria de Roxas, a nun, aunt of the latter. Besides them, there were in the same group, three Cazallas, two females and one man. One of them, Donna Constanca, sister of Augustia, and widow of Hermandado Ortiz, had thirteen children. Next them stood John de Ulloa Veireira, commandant of the knights of St. John, and from six to eight servants, male and female. Also, the wife of Antonio Herezuelo, Eleonora de Cismeros, scarcely 24 years of age, was among the penitent, but was burnt at a subsequent auto da fe, as a stubborn heretic.

A second auto da fe was celebrated at Valladolid in the same year, on the 7th of October. It was, if possible, more splendid than the former, being attended by the wretched Philip II., for whose personal satisfaction this spectacle was especially intended, at his return from the Netherlands. The trials had been held in May, the wretched victims were informed of the sentence of death passed upon them, and by a refinement in barbarity, were for four months kept in cruel suspense, as to their fate, until the arrival of the monarch.

Philip, accompanied by his son, his sister, the prince of Parma, three French ambassadors, a great number of archbishops and bishops, noblemen, dignitaries, civil and military officers, as well as many ladies of high rank, approached with royal pomp. The bishop of Cuenca held the customary address; after which, the king took the oath, to defend the inquisition, and gave a solemn promise in writing, to that effect. Then began the work of death. Thirteen persons were committed alive to the flames;

besides whom, sixteen others had been condemned to the severest and most degrading punishments. At the head of the former was Don Carlos de Sero, a nobleman of Verona, son of the bishop of Vienza, who had performed excellent services for the emperor, and had received the office of corregidor at Toro. His wife, Donna Isabella, of Castile, was descended from King Peter, the cruel. Sero had openly bought the evangelical doctrine, and contributed much to the progress of the reformation at Valladolid. Next to him stood the remaining brother of De Cazalla, Peter, minister of Pedrosa, who had been for eighteen months most cruelly tormented in the prisons of the inquisition, before sentence of death was pronounced over him.

Some of the others deserve mention, especially Dominie de Rataz, a Dominican priest, son of the Marquis of Pasa, who was brought to execution with his mouth gagged. A servant of Peter Cazalla, broke loose from the stake to which he was bound, and rushed down from the burning pile. But when the monks endeavored to persuade him to renounce his errors, as they called them, he voluntarily returned into the flames, because, as he expressed himself, he would rather sacrifice his body than ruin his soul. Five nuns of the order of Santa Clara, were burnt at the same time.

The protestants of Seville, gave their persecutors still greater occasion to boast of their so called triumph. In this city, likewise, two auto da fe's were held, at which a great number of both sexes were burnt alive; among whom, the most

distinguished was John Ponce de Leon, son of the Count of Bayle, cousin of the Duke of Anos, and of the Countess of Beiar, and relative of several grandees, who were present at his execution.

At Valladolid, the house of Donna Vibero was razed, because it had served the Lutherans for a temple. The same was done with that of Donna Isabella de Baena, for the same reason.

Among the proselytes whom Don Juan de Gonzales, a priest and famous preacher at Seville, had gained to the protestant doctrine, were his two sisters, who were seized at the same time with him, and thrown into the prisons of the inquisition, where all three suffered incredible torments, until they were delivered by being led to the stake. Gonzales was gagged, that he might not speak to the people.

Arias, too, who has been mentioned already, and who, notwithstanding his treachery against Aegirius, had not been able to clear himself from all suspicion of heresy, was burnt at the same auto da fe. His funeral pile was surrounded by his disciples, and others of his faith, the monks of the convent of St. Isidore, among whom was Christoval de Aebellano. But none of these monks was to be compared with John de Leon, who seemed to be completely penetrated with the spirit of the gospel. He had formerly left Seville, and gone to Frankfort, on the Main, from thence he went to Geneva, and was on the point of embarking at Zealand, when the officers of the inquisition, who had never lost sight of him, seized him, covered his whole

head with an iron cap, and put an iron gag into his mouth, so that he could not speak, and brought him in the most terrible condition, to Seville, where he was subjected to the most exquisite torments.

In the same auto-da fe, perished a physician of Seville, Christoval de Losado by name; Ferdinand de San Juan, reading and writing master; Father Marcillo, of the convent of Isidore, and three noble young ladies, Donna Maria de Vernes, Donna Maria. In order not to be outdone by the inquisitors at Valladolid, those of Seville appointed a second of these bloody festivals, on the 22d December, 1560, at which fourteen persons were burnt alive, and three in effigy, besides thirty-four condemned to the most degrading penitence. The history of this act, presents a mixture of atrocities and barbarity, at which human nature revolts. The three persons burnt in effigy, were, Aegidius and his two friends and fellow-laborers in the vineyard, Ponce de la Fuente and Juan Perez de Penida.

* Among the latter class of the condemned, was a Fleming, who had a vicious wife, which occasioned him to say, that he had purgatory already in his house, which gave occasion to the inquisition, to punish him; further, Diego de Virnes, member of the corporation of Seville; a beggar, named Tuentes, who had expressed himself respecting a priest, that he did not think that God would come from heaven, into the hands of so worthless a man,* who had never given him any alms, but always treated him with harshness. Next to

* Viz. at the consecration of the wafer.

him were seven women, suspected of protestantism, two of Judaism, and one of Mahometanism; finally, a widow of Seville, Isabel Martinez, with her son Francis.

Of the fourteen that were burnt alive, Julius Hernandez, surnamed the little, deserves admiration for his unshaken zeal and fortitude. At his side was a courageous woman, Donna Francisca Chabez, a nun of the Franciscan order, and of the convent of St. Elizabeth. Further, they sacrificed an Englishman, Nicholas Barton, contrary to every law of nations and of humanity. He had come to Spain in a vessel filled with merchandise, and was seized by the inquisition—ship and cargo were confiscated. Another Briton, William Brooks, and a Frenchman, Fabienne, shared the same fate. Lastly, the unfortunate Maria Goney, who had betrayed her companions in a fit of insanity, was reunited to those who had suffered martyrdom for the pure gospel.

The principles of the reformation, which had made such rapid and extensive progress in Valladolid and Seville, opened, though with less rapidity, in the other cities of the kingdom, so that nearly in every city, there were adherents of the new doctrine. In a period of ten years, from 1560 till 1570, there was in all the courts of the inquisition throughout the kingdom, at least one auto da fe. The principal, were celebrated at Toledo, Granada, Murcia, Valencia, Saryofso, Lojrasuo, and in Gallecia. The doctrines of the reformation were already spread over whole Spain, from the Atlantic to the Mediterranean, and from the Pyrenees

unto Portugal, and nothing less than fire and sword was required to extirpate them.

Philip, whose duty it was to protect his people against the inquisition, employed every means to increase the power of the holy office. He caused this bloody tribunal to be introduced in Sardinia. Holland, and the United Provinces where it had been introduced as early as 1522 by Charles V., opposed its exercise. The firm resistance of the Flemings, exasperated the despotic spirit of Philip II., to the utmost, and occasioned bloody wars, which, for half a century, exhausted the strength and the treasures of Spain. At Milan, likewise, the success of the inquisition did not answer the King's expectations. Equally powerless, it remained at Naples. In Terra Firma, in South America, it has been introduced by Ferdinand. Charles V. extended it to the Indies and the islands of the ocean. Philip wished to give it in the last named countries, the same organization as in Spain, but his commands were but imperfectly obeyed. A tribunal of the inquisition was established first at Panama; soon after, three others, at Lima, Medico, and Carthagena; all of them subject to the grand inquisition at Madrid.

The first auto da fe, was celebrated in 1574, the same year that Fernando Cortez died. The preparations were so splendid, that according to the declarations of eye witnesses, nothing was wanting, but the presence of Philip and his court, to render it superior to that of Valladolid. Here, too, Englishmen and Frenchmen, and a great many Lutherans

were burnt for impenitence. To perfect the plan, Philip created a swimming tribunal for the ocean, to execute heretics who might have taken refuge on that element. For this purpose, a special commissioner of spies was appointed, which employed all manner of tricks and circumventions to compass their ends. All ships, and all bales of merchandise, were strictly examined. When the General Inspector came on board, he was received with the thunder of cannons and entertained in the most splendid manner. In a word, all Spain, and the countries depending on it, was converted into one vast torture room—one great Golgotha, in which every thing that fraud or violence could accomplish, was employed to remove every trace of the reformation.

Among the chief martyrs to the evangelical doctrine in Spain, must be reckoned the two brothers Francis and John Engiras, commonly called Dryanders, who were born at Burgos, in 1515. Both had studied in France and Germany. The latter, was the intimate friend of Melancthon. John was burnt alive at Rome, and Francis vanished, without any one's knowing what was become of him.

Francis de San Rowans, was likewise a native of Burgos, and had been brought up in all the prejudices and superstition of his age and country. He had devoted himself to trade, and in the course of his affairs, visited Antwerp and Bremen. In the latter place, he accidentally came into a Lutheran church, and though not very perfect in the German language, he was so struck with the

sermon of one Jacob, who had been an Augustine monk, at Augsburg, that he determined to enter into an argument with him. The consequence was, that he was enlightened as to the true sense of the gospel, of which, he now became a devoted follower. He wrote various books—demanded of Charles V. perfect liberty of conscience for the protestants in Spain;—he was at last, taken by treachery and burnt.

A third victim of fanaticism, and in some respects, the most interesting, was John Iliaz, a divine, equally venerable for his scientific acquirements, as for his quiet, simple piety. He was a native of Cuerca, and had studied in Spain. He went first to Paris, thence to Geneva, to Calvin, afterwards to Basle, and finally, to Strassburg, where he settled himself in 1546, and was on friendly terms with the reformer Martin Bucer. At Regensburg, he had a dispute with the Spanish priest: took a young nobleman of Savoy, Senarcel by name, to himself, as *Jarmulus*, and retired to Newburg, in the Palatinate, where he occupied himself in theological labors.

Meanwhile, his brother Alphonso, a most fanatical papist, and a judge of the tribunal of Rota at Rome, had formed the resolution, either to gain him back to the Catholic religion, or to put him to death. He, therefore, undertook a journey to Germany, accompanied by a bandit, who had previously been an executioner. They arrived at Augsburg, from whence, Alphonso went on to Newburg. All his exhortations to shake his brother's faith, proved vain. Apparently affected by his firmness, he sought to

persuade him to go with him either to Spain or Italy. John had partly concluded to accompany Alphonso to Italy, but was dissuaded by the strong representations of his friends. The other now sent for his companion—gave him a sharp axe, and bid him kill his brother with it—which took place in the morning of March 21st, 1546; the wretch, standing at the foot of the stairs as centinel, while this execrable fratricide was perpetrated.

A brief sketch of the rise, progress, and present state of the Roman Catholic Religion in the United States of America.

Taken from the Quarterly Register and Journal of the American Education Society.

In Maryland.

King Charles I. granted in the year 1632, a large tract of land on the Chesapeake, to Lord Baltimore, a Catholic nobleman, whose brother Colvert came here from England in 1633, with about 200 emigrants, chiefly Catholics. They were from time to time, re-enforced by emigrants of the same religion, who fled from England, or from the other American colonies on account of their religious opinions. During the times of the commonwealth, the Roman Catholics were put down, and parliamentary commissioners governed the colony until the year 1660, when the royal government was re-established, and in general, the prevailing party in England, became also predominant in the colony.

The Catholic religion made but little progress from that time in Maryland, until the peace of 1783, tho' it had been introduced in Virginia,

and also had spread considerably in Pennsylvania. After the peace of 1783, Catholics from various parts of the world resorted to the U. States in considerable numbers. Under these circumstances, the Catholic clergy thought it expedient to make application to the Pope, for the erection of an episcopal see and the appointment of a Bishop. The choice of the clergy fell on the Rev. Dr. John Carroll, who was consecrated Bishop in the year 1790.

By emigrations from Europe, the Roman Catholic population increased in Maryland, to such a degree, that Pope Pius VII. judged it expedient in 1808, to erect Baltimore into an Archiepiscopal see, and to establish four new suffragan dioceses in the U. States, viz.: Boston, New-York, Philadelphia, and Bardstown in Kentucky.

There are now from fifteen to twenty Priests in Baltimore, including those who are attached to their public institutions. They have one splendid cathedral, and five chapels, in the city, and one large church is located at Fells Point. The Catholic journals, estimate the Catholic population in Baltimore to amount to 11,000 persons. In the District of Columbia, they have six churches.—In the whole diocese, including the District of Columbia, there are 40 churches and chapels, 3 convents, 2 colleges, 2 theological seminaries, 5 other seminaries of learning and academies, the number of scholars in which, amounts to eleven or 12,000. The number of nuns in the 3 convents, amounts to at least 200.

Bishopric of Boston.

This diocese comprehends the six

New-England States. The early settlers in those States, took every possible precaution, to exclude Roman Catholics from their country.—In the year 1783, the Rev. John Thayer, a native of Boston, abjured Protestantism and embraced the Roman faith. He went to Italy—received priests orders, and after his return, labored as Missionary. But previous to his return, emigrants had arrived from Europe, and had formed a small congregation. Mass was performed for the first time in New-England, in November, 1788. In 1808, when Pius VII. erected the bishopric of Boston, Dr. Cheverus was appointed bishop, and consecrated in 1810. But after the restoration of the Bourbon family in France, Dr. Cheverus returned to that country, and the Rt. Rev. Benedict Fenwick, of Maryland, a member of the society of Jesuits, is the present bishop. The number of Catholics in N. England, appears to be about 10,000. They have 12 or 13 churches and chapels, 1 convent, of the order of the Ursuline, near Charlestown, on Mount St. Benedict; the number of nuns is 8, and a lady abbess. The nuns keep a boarding-school, attended by about 30 pupils. Besides this school in the convent, there are two seminaries of learning, in New-England, and a considerable number of Sunday schools, of which, one in Boston, is attended by 600 children.

Bishopric of New-York.

This bishopric includes the State of New-York, and the northern part of New-Jersey. The first Catholic church in this diocese was erected at New-York in 1800, for the accommodation of that denomination, whose

number amounted then to about 300 persons. The diocese was organized in 1808, and the Rt. Rev. Dr. Du-bois is the present bishop. The number of Catholics in the city alone, amounts now to about 30,000; they have a spacious cathedral, and 5 other places of worship. In this diocese, there are 12 churches and chapels, 5 Sunday schools, attended by many [about 1000] scholars; an orphan asylum, and another charity school in New-York; the former is under the direction of the sisters of charity, a branch of the institution at Emmetsburgh. In Albany, some nuns from Canada have opened a female school, which is attended by about 150 children.

Bishopric of Philadelphia.

This diocese includes Pennsylvania, Delaware, and the southern part of New-Jersey. The Catholic religion was introduced in Pennsylvania as early as 1720. In Philadelphia, they constitute about one fifth of the whole population. There are about 25 or 30 churches in this diocese, and one convent of young ladies near Pittsburgh. The present bishop is the Rt. Rev. Dr. Conwell, but it is administered by a vicar apostolic.

Bishopric of Richmond.

This diocese comprises the whole State of Virginia. It was separated from the diocese of Baltimore, in the year 1820. There is at present, no bishop in this diocese. The number of Roman Catholics is not great.—They have, however, churches in the principal towns or cities in Virginia.

Bishopric of Charleston.

The States of North-Carolina, South-Carolina and Georgia, are comprehended in this diocese. The Rt.

Rev. John England is the present bishop, and vicar general of East-Florida. There are about 7 churches in the diocese. The bishop and the priests residing at Charleston, style themselves the clergy of the city of Charleston.

Bishopric of Mobile.

It comprehends Alabama and West Florida—was erected by the present Pope, and the Rt. Rev. Michael Porties was appointed bishop. At Mobile, about two thirds of the inhabitants are Roman Catholics. They have here a splendid cathedral, and a church at Pensacola. The Pope has granted 20,000 dollars to the bishop, to assist him in propagating the Roman faith.

Bishopric of New-Orleans.

This diocese comprehends the States of Louisiana and Mississippi. In Louisiana, the greater number of inhabitants are Roman Catholics.—In Mississippi, they have but one church at Natchez. They have a flourishing college at New-Orleans, and 6 convents, to which schools are attached. The Rt. Rev. Dr. De Nehrie is bishop.

Bishopric of St. Louis.

This see was erected a few years since, and comprehends the state of Missouri, and the territory of Arkansas. The Rt. Rev. Dr. Rosatie, is the present bishop. There is one clerical seminary in Perry county, 4 convents, 1 college, and a number of schools for boys, which are well attended and patronised in the state of Missouri. In St. Louis is their cathedral; 2,000 of its inhabitants profess the Roman faith.

Bishopric of Bardstown.

This diocese was erected in 1808.

The Rt. Rev. Dr. David, bishop of Mansicastro is coadjutor to the bishop of Bardstown, the Rt. Rev. Dr. Benedict Flaget. The see comprehends the states of Kentucky, Tennessee, Indiana, and Illinois. At Bardstown, there is an ecclesiastical seminary, and a college of 200 students. Near Springfield in the same state, is another flourishing college, and a convent of the Dominican order. Near Bardstown, the *Sisters of Charity*, a branch of the institution at Emmetsburg, have a large female school; they have, likewise, established many other schools in different parts of the state. The sisters of Loretto have an establishment near Bardstown, and four miles from that place, the brokers of St. Benedict have built a convent. In Tennessee are not many Catholics, but in Indiana and Illinois, they are fast increasing in number.

Bishopric of Cincinnati.

The Rt. Rev. Dr. Fenwick commenced his labors in Ohio, about 10 or 12 years ago. There was then, only 1 small unfinished chapel in the state, and Dr. Fenwick's congregation consisted of ten or eleven families, German and Irish, among whom were 5 communicants. In 1827, the number of communicants in Cincinnati alone, amounted to 300. A cathedral was erected and consecrated in 1826, and the present number of Catholics in the state of Ohio, according to the statement made at the last great Catholic meeting at Baltimore, amounts to 15,000. The *Sisters of Charity* have just commenced operations in Cincinnati; they have a school there, attended by about 100 pupils. A nunnery has been estab-

lished, consisting of converted Protestant ladies. A theological seminary, has likewise been put in operation.

Bishopric of Detroit.

It comprehends the territory of Michigan, and the North-Western region. The Rt. Rev. Mr. Richards has been appointed bishop. At Detroit, they have a cathedral and a Sunday school of about 150 scholars, in which the use of the Bible is prohibited. They are also zealously engaged in the conversion of the Indians, and have a congregation of converts of the Ottawa tribe, at L'Arbreesch, 45 miles from Mackinaw, amounting to 300. Last winter they made application to the United States government for part of the \$10,000 appropriated by congress for christianizing the Indians, and have succeeded.

Summary.

From this view of Catholicism in the United States, we have the following results:—There exists one archiepiscopal see and 12 bishoprics, under the inspection of one archbishop, 9 bishops and 1 coadjutor. The number of priests is about 230. They have 7 theological seminaries, 10 colleges and collegiate institutions, several academies for boys, 20 convents for nuns to which are attached female academies, two or three convents for monks of several orders, and according to the estimate of the late Catholic council at Baltimore, a population of 500,000 attached to the Roman faith in the United States.

Jahn's "History of the Hebrew Commonwealth," translated by C. E. Stowe, of Andover Seminary, has been republished in England.

Lutheran Magazine.

THURSDAY, JULY 1, 1830.

Catechisation.—In our church, it is considered the official duty of every minister, to give catechetical instruction to the youth of his congregation, with a view of preparing them for the communion of the church; and this duty we consider so necessary and indispensable, that it should never be neglected, where it can be performed. We are aware that several denominations of christians differ from us in their views on this subject. We know that there are many pious and well disposed people, who have adopted a course in the religious education of their offspring, very different from that which is recommended in our church. We know, too, that there are individuals who consider it the minister's duty, to receive them into the church without any previous instruction. If they have only experienced, what they call religion—if their minds have only been excited by strong emotions and enthusiastic feelings; no matter how ignorant and inexperienced they may be in the first principles of christianity, they consider themselves entitled to the privileges of saints, and consequently, claim the right of being admitted into the church;—and this claim is but too often sanctioned by ministers, who are in the habit of receiving such persons upon the mere pretence of having experienced religion, without ever having given any evidence of it.

But whatever views others may entertain on this subject, we, as Lutherans, consider it a matter of great importance, that the young people in

our congregations should be taught the fundamental principles and essential doctrines of our blessed religion, before they are confirmed and admitted to the communion of the church. Instances may occur, where it is proper for the minister to exercise his own judgment, in the admission of members, whom circumstances may have prevented from learning the catechism, but he should never dispense with a custom, which has been so long established and generally adopted in the church, unless peculiar circumstances render it necessary. He should act upon the general principle of admitting none to church membership, without having previously passed through a regular course of catechetical instruction. This is an old established principle of our church; and we regret to say, that this principle is not universally adopted by our ministers. We have heard of instances, where pastors of our congregations have relinquished some of the good old customs of our most ancient protestant church, because they were spoken against by other denominations. These instances, however, where ministers of our church have endeavored to render themselves popular in this way, are but few. Our ministers, generally, are found diligent and faithful in the catechetical instruction of the youth of their congregations.

But the faithful endeavors of ministers are not sufficiently supported by parents, who neglect their duty in this respect. This is a sore evil in our church. Parents, generally, are too regardless of the religious instruction of their children. How few are ready to aid the endeavors of the min-

ister, in the performance of this important duty. How many are constantly engaged in providing for the temporal welfare of their offspring, without seeming to take any interest in the salvation of their souls. They permit them to pursue their vicious inclinations and evil propensities, without pretending to exercise any authority over them. They suffer them to grow up in ignorance and sin, without giving them any religious instructions themselves, or encouraging others to do it. And when they are charged with this neglect of duty, they are often ready to excuse themselves, by saying, that they cannot force their children to become religious—that they do not wish to bias their minds in favor of any particular creed—that they must wait until they have arrived at a sufficient age to choose for themselves, before they receive any religious instruction.

These careful parents, consider it very wrong, that their children should attend catechisation while they are young. It might bias their minds in favor of their religion—it might lead them to their own church—it might have a tendency to establish them in their faith—no, they must be permitted to follow their own inclinations—they must be indulged in their wicked pursuits—their hearts must first be hardened by the deceitfulness of sin—their minds must first be biased in favor of no religion at all—and then, after they have grown up in sin, and become accustomed to do evil, if peradventure, they should be converted by the grace of God, they will experience religion and make good christians.

Now the consequence of this mode

of reasoning, which is adopted by too many parents, is, that thousands of children grow up as it were, in the very bosom of the church, without any serious religious impressions.—And when they come to judge and act for themselves in the world, they have formed no moral principles, and established no religious characters; consequently, they have no security against the evil temptations to which they are constantly exposed. They are easily tempted to forsake the church of their fathers, and soon led astray by sectarian influence. And if churches are sometimes affected by these means, it is owing to the inexcusable negligence of parents, who have been altogether too regardless of the religious interests of their children.

Most solemnly, then, would we urge it upon every Lutheran parent, to attend to the religious instruction of their children;—and we urge it upon every pastor, carefully to feed and watch over the lambs of his flock. Let both ministers and people unite in preserving a custom of our church which God hath so often approved by his blessing. Let the duty of catechising the young people, and even the children of our congregations, be faithfully attended to, and the blessing of God, will continue to attend us in our endeavors to promote the welfare of our Zion, and the salvation of our children.

Death of the Rev. Henry Mæller.

—We briefly noticed the death of this aged servant of God, in a former number, and expressed a hope, that some one better acquainted with the history of his life, than we were,

might favor us with a fuller account of his character and services. But as we have as yet, received no such account, we consider it proper to notice his death more particularly, in our present number.

This venerable patriarch of our Zion was one of the first apostles of Evangelical Lutheranism in America. He was a native of Germany, and emigrated to this country at an early period of his life, to share the privations and sufferings of the first laborers in our vineyard. Having devoted himself to the work of the ministry, he labored diligently to propagate the principles of our most holy faith, and promote the interests of our church in the United States. When our fathers were scattered through the wilderness like sheep without a shepherd, he was engaged in preaching the gospel to the poor, in collecting the congregations and rearing the churches, which are now occupied by his successors in the work of the ministry. He was one of the first laborers, who planted and watered our vineyard in this country. He suffered many of the inconveniences and hardships connected with its early history. In the war of the revolution he was engaged as a chaplain in the army of Gen. Washington, and served his country in imploring the blessing of the Lord of hosts upon the patriot band, who, under God, achieved our national independence.

After the close of the war, he was located as pastor in several of our congregations, and finally settled in Sharon, Schoharie County, where he died, as he had lived, full of faith and holy confidence in the principles

of our blessed religion. To our readers who were personally acquainted with him, it is unnecessary to speak his praise. Those who knew him—who have seen and heard him, both in public and in private, the same eminently pious and devoted minister of Jesus Christ, know how to appreciate his long, faithful and successful labors in the cause of his divine Master. He was universally beloved and respected. He was the most inoffensive, harmless, upright and pious old man we ever knew. He possessed the most childlike disposition we ever witnessed. He could expose the transgressions of his hearers and yet conciliate their favor.—He could reprove and admonish, and yet gain the affections of the offender; and if he had an enemy on earth, we never heard of it; and we believe that he was unconscious of it himself, for he suspected no one, and was by all unsuspected. He performed the active duties of his profession, until he was prevented by the infirmities of old age. His talents as a preacher, were not brilliant, but highly edifying to his hearers.—In his sermons, he mostly treated of practical and experimental religion, which, on all occasions, he endeavored to inculcate as the first duties of the christian minister. He was strongly attached to the distinguishing doctrines and principles of our church, and when he was assailed by persecutors, he earnestly contended for the faith delivered to the saints. After his bodily infirmities had compelled him to relinquish the pastoral station, he expressed his ardent wishes, and did not cease to pray for the welfare of the church of his affec-

tions. He felt deeply interested in our ecclesiastical proceedings, and attended our meetings as often as circumstances would permit. But on earth he will meet us no more. He hath gone before us, and when we shall follow him, may our last end be like his—when we shall have fought the good fight, and finished our course, may we like this veteran soldier of the cross fall gloriously in the arms of victory.

Selected.

From the Spirit and Manners of the Age.

THE AVENGER STAYED.

It is to the East that the romantic imagination most delights to wander—to the lands of nature's throne—to vineyards, and palm-groves, and fields of roses, and the stream covered with the lotus: but if a land be romantic in proportion as it differs from all that is common place and usual, romance should take up her abode in the arctic circle.

There the phenomena occasioned by the temperature, are of a description almost supernatural: refraction entirely prevents the eye from measuring distances; some things appear close at hand, which are far distant; all at once, by some mist, a line of coast, nearly out of sight before, is brought apparently within gun shot; at another time, the sky itself becomes a mirror, in which are distinctly reflected objects far below the horizon: objects are perpetually changing in apparent form, as if the whole were enchanted. There are high mountains of ice—ice-bergs rising hundreds of feet above the sea:—there winter, in apparent mockery of man, forms temples, domes, minarets, with their spires, and porticos, and columns. The flashing auroras dart from ice to ice; there are stupendous ice-bridges stretching over frightful chasms; winter, compared

with which, all other winters are undeserving the name ; and a summer, which, for the short period of its duration, surpasses the effects of a tropical summer ; one long day, without a night, in which the sun drives round the heaven without decline, and in which plants spring up, flower, seed, and a new species appears, in a period almost incredibly short.

"This land, where nature appears to our ideas most unnatural, was inhabited by a race of men whose whole employment consisted in fishing, in hunting the arctic animals, and in procuring oil and blubber ; their whole amusement in gluttony, when the means were in their power ; and their whole religion in some confused ideas of the Great Spirit, whose only priests were the conjurers or necromancers.

The first man whose heart was touched by Christian pity for these out-casts from the rest of the world, was the celebrated Hans Egede. He quitted his home, and the comforts of civilized life, to dwell in the midst of savages, who, in return, gave him nothing but insult. For seventeen years this devoted man and his associates labored without a single convert ; and during the greater part of the time, the natives lost no opportunity of making him as uncomfortable as possible ; but afterwards he saw enough to repay his toil. He had till then, preached only the fall of man, and such parts of Christianity as he considered should be first understood : but he resolved to change his method, and taking all these things for granted, he preached a Saviour crucified ; and, as if in honor to such preaching, from that hour, converts came rapidly into the Christian church.

The Danes have since kept a mission there, although on a very inadequate scale, and many excellent men have been employed in it ; among them was Hans Egede Saabye, a grandson of the celebrated Hans Ege-

de : his diary is full of interesting information, conveyed in a most simple and Christian style. The following is an instance of peculiar interest, in which, beneath the sacred influence of the Spirit of Christ, the heart of the lion became the heart of the lamb.

It has ever been a fixed law in Greenland, that murder, and particularly the murder of a father, must be avenged. About twenty years before the arrival of Saabye, a man was murdered with circumstances of great atrocity, in the presence of his son, a boy of about thirteen years of age ;—he was too young to defend his father, but he did not forget the debt which was due to the murderer. He had quitted that part of the country, and for five-and-twenty years the secret fire burnt within his bosom, waiting only for a fit opportunity to burst forth : the murderer was a man high in influence, with many around him to defend him, and the avenger was afraid to attack him ; but he finally succeeded in persuading a number of his relations to accompany him, and they passed with him over to the province of the murderer, who lived near Saabye, for the purpose of executing their vengeance.

The Greenlanders occupy their houses in the winter only : they quit them for their short summer, and return the following winter to any which may be unoccupied : for a house does not always belong to any particular family, but to the first-comers. There was no house in which the son could enter, as they were full, except one that belonged to Saabye :—this he asked for ; and Saabye, although he knew the purpose for which he had come with his relations, took no notice of it at that time, but granted his request.

They soon took possession, and the son went afterwards to thank Saabye for his kindness, and very frequently repeated his visits : he apologized for their frequency at one of them, by saying, " You are so amiable, I can-

not keep away from you." Two or three weeks afterwards, he said, "I should like to know something about that *great Lord of heaven*, who, you say, created all things, and some of my relations wish to learn too." His request was granted, and it appeared that ten or twelve who had come with him wished for instruction. A catechist was sent to live with them, and their progress was very satisfactory; the son, in particular, often left his fishing for the purpose of receiving instruction, and he soon resolved to ask for baptism.

As the spring advanced, his desire increased; and in the month of May he went to Saabye to solicit it, when the following conversation passed between them:—

Kunnuk, (this was his name.)—Will you baptize me? You know that I am obedient. I know God; and my wife, as well as I, wishes to become a believer.

Saabye. Yes, you know God;—you know that he is good, that he loves you, and desires to make you happy; but he desires that you shall obey him.

K. I love him; I will obey him.

S. If you wish to obey him, you must kill nobody. You know that you have often heard his command,—“Thou shalt do no murder.”

(He appeared affected and silent.)

Hear me, good *Kunnuk*. I know that you have come here with your relations to avenge the murder of your father; but this you must not do, if you wish to become a believer.

K. (agitated.) But he murdered my father! I saw it, and could not help him; I must now punish him for his crime.

S. You grieve me!

K. How?

S. That you will murder.

K. Only him who deserves to die.

S. But the *great Lord of heaven* says,—“Thou shalt not.”

K. I will not—only him.

S. But you must not kill even him.

Have you forgotten how often during this winter, you have heard his command,—“Revenge not thyself, neither give place to wrath: vengeance is mine; I will repay, saith the Lord?”

K. Shall, then, the wicked murder with impunity?

S. No, that he shall not; God will punish him.

K. When?

S. Perhaps in this world, but certainly at the day of judgment, when he will reward every one according to his deeds.

K. That is so long; my countrymen and relations will blame me, if I do not avenge my father.

S. If you did not know the will of God, I should say nothing; but now I must not be silent.

K. This is hard! what shall I do then?

S. You shall not kill him: you shall even pardon him.

K. Pardon him! your doctrine is very difficult.

S. It is not mine, it is Christ's.

(He sighed without replying.)

Perhaps your father was not innocent; he too may have killed somebody.

K. I do not know that; I only know this man deserves to die.

S. Well, kill him! but remain an unbeliever, and expect that one day one of his children may kill you.

K. You are amiable no longer;—you speak hard words.

S. *Kunnuk*, I love you, and therefore wish that you may not sin against God, who has caused you to be instructed, who will do justice to your adversary.

K. Stay—I will speak to my relations.

His relations urged him to the revenge, and that for days together;—and it could have been no common resolution which could resist their influence. *Saabye* visited them; and without taking any notice of the peculiar subject, he read to them parts of the scriptures, and also hymns,

which lead the heart to peaceful and forgiving thoughts. Some days after, Kunnuk went again; his manner, his countenance, every thing, indicated a violent struggle. "I will," said he, "and I will not; I hear, and I do not hear; I never felt so before." "What will you, and what will you not?" "I will forgive him, and I will not forgive him; I have no ears, and yet I have ears." "When you will not forgive, then your unconverted heart speaks, and would dissuade you; when you will forgive, then your better heart speaks: which will you do?" "I was so moved when you spoke yesterday, then my heart wished to obey." "See then," said Saabye, "ought you not to feel that it is the voice of your heavenly Father speaking in your heart?" He then repeated to him the latter part of the life of Jesus, his forgiveness, his prayer for his murderers: a tear sparkled in his eye. "Yes, that was praiseworthy, but he was better than we." "Yes, infinitely better; but if we have a good will, God will give us strength. But now you shall hear how a man like you and me can pray for his murderers." (He then read the martyrdom of Stephen.) Kunnuk dried his eyes, and said,—*"The wicked men! He is happy; he is certainly with God in heaven. My heart is so moved; but give me a little time; when I have brought the other heart to silence, I will come again."*

How nearly did his experience resemble that of the apostle, and of every Christian. "I find a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin and death."

He soon returned with a joyful countenance, speaking the peace of his heart. "Now," said he, "I am happy; I hate no more; I have forgiven: my wicked heart shall be silent. Did you not perceive how moved I was as you read to me about *Him* on the cross, how he prayed for

his murderers,—*"Father forgive them!"* Then I vowed in my heart I will forgive, and I have forgiven. Now I hope that I (and my wife, who has never hated,) may be baptized." His request was granted: the day arrived; he gave an account of his faith with simplicity and sincerity; tears trickled from his eyes as he knelt down to receive baptism: when the service ended, he said, "Receive me now as a believer; we will love each other." "Yes;" and they left the church in company, as persons having one Lord, one faith, one baptism.

Some days afterwards, he sent the murderer of his father the following message:—"I am now a believer, and you have nothing to fear." He even invited him to a visit, and received him in a most friendly manner. He was invited to return the visit, which he did alone, contrary to the advice of his friends: but mark the conduct of the heathen murderer, contrasted with that of the forgiving Christian; as he was returning home, he found a hole had been cut in his kajak, for the purpose of drowning him. He soon stopped out the water, but said, with a smile, "Ah! he is still afraid, though I will not harm him!" Scarcely has Christianity ever effected a more entire and noble triumph in an unregenerate heart.

JAMES EDMESTUN.

From the *Missionary Herald*.

THE JEWS.

Their Number and Condition.

The '*Archives du Christianisme*' contain an estimate of the number of Jews in the several countries to which they have been dispersed, and in which they remain a distinct people. The estimate is derived from a manuscript essay upon the condition of the Jews, their language, religion, numbers, &c., and is thought, by the conductors of the '*Archives*,' to be founded on respectable authority.

The Jews are found in all the countries of Europe, except Spain, Portugal, and Sicily, where they are not tolerated. In the Austrian states, Hungary, Galicia, &c. there are 470,000; in Russia and Russian Poland, 450,000; in European Turkey, 312,000; in Prussia and Prussian Poland, 153,000; in France, 60,000; in Bavaria, 55,000; in the Netherlands, 80,000; in England, Ireland, and the Electorate of Hanover, 25,000; in Denmark, 6,000; in Sweden, 500; in Bade, Wurtemberg, &c. 32,500; in Italy, 30,000: Whole number in Europe, 1,674,000.

They are found in all the states of northern Africa, from Morocco to Egypt; and in Abyssinia, Zanzibar, Cape Colony, &c. Their number in Africa, is about 480,000.

Passing into Asia,—the Asiatic part of the Turkish empire is supposed to contain about 250,000; Asiatic Russia, 35,000; Persia, 100,000; Arabia, Tartary, Cabulistan, and India, perhaps 157,000:—in all, about 542,000.

The *Indian Islands* are supposed to contain about 2,000.

They are found in all parts of *America*, except Brazil and the countries occupied by Spaniards and their descendants:—number about 32,000.

Recapitulation:—

In Europe,	1,674,000
In Africa,	480,000
In Asia,	542,000
In the Islands, &c.	2,000
In America,	32,000

Total, 2,730,000

It hence appears that the number of the Jews is not materially smaller, than it was in ancient times; and that Europe contains more than three times as many as any other quarter of the globe. Adopting the language used concerning them, by a writer, whose name will soon be mentioned, it may be said with almost literal accuracy,—

“They are found in every quarter

of the world, under every climate, in every region, under every form of government, wearing the indelible national stamp on their features, united by the close moral affinity of habits and feelings, and, at least the mass of the community, treasuring in their hearts the same reliance on their national privileges, and the same conscientious attachment to the institutions of their fathers.”

The languages mostly spoken by the Jews, are the Arabic, the Italian, the German, the Judeo-Polish, and the Turkish languages.

Mr. Milhuan, differs considerably from the above estimate. He believes the whole number of Jews to exceed 4,000,000. A part of his statement will be given.

“In the Turkish dominions, not including the Barbary states, the Israelites are calculated at 800,000.—In Asia Minor, they are numerous, in general, unenlightened, rapacious, warred on, and at war with mankind.

“In Constantinople, they are described as the most fierce and fanatical race which inhabits the city. Hated by, and hating the Greeks, with the unmitigated animosity of ages, they lend themselves to every atrocity for which the government may demand unrelenting executioners.

In Salonichi 30,000 possess 30 synagogues; and in this city, the ancient Thessalonica, the most learned of the eastern rabbins are reported to teach in their schools, with great diligence, the old Talmudic learning.

“In the Russian Asiatic dominions about Caucasus and Georgia, their numbers are considerable. In Georgia, some of them are serfs, attached to the soil; some, among the wild tribes about Caucasus, are bold and marauding horsemen, like their Tartar compatriots.

“But the ancient kingdom of Poland, with the adjacent provinces of Moravia, Moldavia and Walachia, is still the great seat of the modern Jewish population. Three millions

have been stated to exist in these regions; but probably this is a great exaggeration. In Poland, they form the intermediate class between the haughty nobles and the miserable agricultural villains of that kingdom.—The rapid increase of their population, beyond all possible maintenance by trade, embarrasses the government. They cannot ascend or descend; they may not become possessors, they are averse to becoming cultivators of the soil; they swarm in all the towns.

“In Great Britain, the number of Jews is variously stated from 12 to 25,000. They are entitled to every privilege of British subjects, except certain corporate offices and seats in Parliament, from which they are excluded by the recent act, which requires an oath to be taken on the faith of a Christian. In the city of London they are prevented by municipal regulations from taking out their freedom, a restriction which subjects them to great occasional embarrassment and vexation, as no one can legally follow a retail trade without having previously gone through this ceremony.

“In America, the Jews are calculated at about 6,000; the few in the former dominions of Spain and Portugal are the descendants of those who, under the assumed name of Christians, fled from the inquisition; in Surinam, a prosperous community is settled under the protection of the Dutch: they were originally established at Cayenne; there are some in Jamaica. In the United States, their principal settlements are at N. York, Philadelphia, and Charleston.”

Fields for Missionary Labor among the Jews.

The following facts were obtained, a year ago, in personal intercourse with the Rev. Mr. Nicholayson, a very intelligent and judicious missionary to the Jews of Syria, who was then at Malta.

Poland, and Posen in Prussia, af-

ford the most interesting fields in Europe, and are in part occupied.

The Jews are very numerous in the parts of Russia bordering on Poland—the field imperfectly occupied.

Hungary, and Bavaria, and some of the northern provinces of Germany and Holland, are represented as promising fields. There are reformed Jews in Germany, who have a sort of respect for the Talmud, but do not regard it as binding on their faith or practice. They have preaching in the German language.

The Jews in Italy and France, are almost all infidels.

At Cairo, in Egypt, there are 200 families of Caraites, or Protestant Jews, who reject the Talmud, use the Old Testament only, have a separate synagogue, and are much hated by the other Jews. Mr. N. heard of one or two families of Caraites at Damascus, in Syria, where the Jews are pretty numerous.

Palestine is not thought to be a promising field for the missionary to the Jews. Safet, Tiberias, Hebron, and Jerusalem, are their four holy places. Tiberias is renowned in their later history. There, the Jerusalem Talmud and the Masora were compiled. A school still exists at Tiberias—the remains of one once flourishing. The Palestine Jews are generally poor and bigoted, and are the more bigoted for being poor; for they are generally rabbies and studious people, who have come from Germany, Poland, and other parts, to spend the residue of their days and die in the Holy Land, and depend for their chief support on contributions made in Europe, and sent by special messengers to their head men. Their living is cut off, therefore, in case they depart from Judaism, and these head men rule them with tyrannic sway.

The Jews in Palestine, however, are connected with Jews all over the world; and the excitement at Constantinople, has been traced to Mr.

Wolff's labors in Judea. It is a singular fact, that some Jews in Syria, inquired of Mr. N. respecting a proclamation to the Jewish people, issued by a Jew in the United States, some years ago, inviting them to emigrate to this country. The copies of the Scriptures, which are sold to the Jews in Syria, are almost all sent as merchandise to Jews further east, chiefly to those residing at, and near Bagdad.

Mr. N. believes that the number of Jewish converts to the Christian religion is not small. He thought it must be exceedingly difficult to effect much on the system of colonizing the Jews. Count der Recke's plan had failed.

Other things being equal, converted Jews would make the best missionaries to Jews who are unconverted. But other things are not equal. There is a settled enmity among Jews against converts from Judaism to Christianity.

It may be added, as the result of inquiries made in the Levant,—a result sustained by information already abroad in the community,—that the Jews at Smyrna and Constantinople present one of the most inviting fields to the Christian missionary. A missionary from this country will probably enter it, next autumn, under the direction of the American Board of Foreign Missions, and supported by the Ladies Society of Boston and Vicinity for Promoting Christianity among the Jews.

(Communicated.)

OBITUARY.

Died, in the town of Johnstown, Montgomery county, on the eighth of June last, *David Alger*, aged 51 years. In his death, our country has lost a respectable citizen, and our Evangelical Zion, a valuable member. Few men have lived and died more universally esteemed and beloved.—He was one of the pillars of this church: his soul was engaged in her

prosperity,—and when her prospects appeared gloomy, he was the more active and zealous in promoting her welfare. When discouragements and disappointments arose from different causes, he was her firm friend and supporter. His heart's desire, was, that she might be built up in the beauty of holiness; that many immortal souls might resort thither to worship God in the true spirit of devotion and become meet for an inheritance among the saints in glory.—For this, his ardent prayers ascended to the throne of mercy, and for this, he gave a considerable portion of his yearly increase.

But he is now no more. The painful disease which terminated his earthly career, baffled the skill of the ablest physicians of our country. Our church mourns his departure. He has left a bereaved family and a large circle of friends to deplore his loss, but a great consolation is imparted in the reflection that he lived the life of a christian and died full of faith in the Lord Jesus Christ.

During his illness, he gave many pleasing proofs of the influence of religion on his soul. Though his pains were often intense, yet he was resigned to the will of our heavenly Father—prayed for, and anxiously awaited his summons to depart and be with Christ. His mind was calm and composed to his last moments.—He patiently submitted to the rod that smote him, knowing that such afflictions were but for a moment, and worked a more exceeding and eternal weight of glory.

Some weeks previous to his death, an affecting scene occurred, which ought not to be passed by unnoticed. On an appointed day of the week, his neighbors assembled at his house to attend a lecture by their pastor.—At the same time, his disease had assumed an alarming character, and the hour of his departure from this world, appeared to be near. He requested to partake once more of the memorials of

a Saviour's love, and when the necessary preparations were made, his pastor addressed him on the nature and object of that solemn ordinance, and on the qualifications required of those who wish to receive it. After which, having raised himself in his bed, with eyes filled with tears and a heart full of love and gratitude to our Redeemer, he spoke to all present on the subject of vital piety—he told them that he had confessed his Lord while he was young, and he had never forsaken him. He had been his kind guardian and protector through his life, and was his comfort and consolation upon the bed of sickness and pain—he beseeched all present to seek Him—to live near to Him in all the changing events of this mortal life—he knew that the hour of his departure from all who were dear, was at hand, and his desire and prayer was to go. Death and the grave he dreaded not—he knew in whom he believed and trusted, and to Him he cheerfully gave up both soul and body. And although he would leave a family endeared to him, which required a father's council and a father's admonitions, yet he gave them into the care of Him, who has solemnly said, "*Leave thy fatherless children, I will preserve them, and let thy widows trust in me.*" The impression that this scene made upon all present, can be better felt than expressed. A few moments before his dissolution, he called his wife—his children one by one, and all his friends present—gave each the hand of friendship, and bade them an affectionate, and a final farewell upon earth.

Poetry.

For the Lutheran Magazine.
THE STAR OF BETHLEHEM.

The sun had set on Bethlehem,
Dread silence reigns above below;
And vanished every lucid gem,
That gilded evening's sober brow.
There's not a murmur from the wave—

A whisper from the tranquil wood;
A calm, profound as of the grave,
Pervades both town and solitude.
Low in the west at length one star
Is seen a radiance mild to shed—
And list! a sound is heard afar—
Is it some pilgrim's weary tread?
It nears—they come—a little band—
And who, indeed, and whence are they?
The wise, the good, from eastern land,
Led by that consecrated ray,
Are journeying towards Bethlehem:
What seek they there? a Saviour King,
By ancient seers foretold to them,
Who to the prisoner would bring
Deliverance, and captivity
Would captive lead—whose peaceful sway
Should reach o'er every land and sea,
Where the sun sheds his burnished ray.

Thy friendly beam, sweet star, I hail!
Guide of the faithful, good and wise,
While travelling through life's darkling vale
To their bright home in yonder skies:
Who, as their journey they pursue,
O'er mountain, plain and dreary wild,
To thee still turn their anxious view,
And bless thy radiance pure and mild.
And when despair and anguish seize
Upon the sorrow-burthened heart,
Thy ray, sweet harbinger of peace,
Fresh hope and vigor doth impart.
It tells them that their pilgrimage
Will soon be done, and they no more,
Involved in doubt, be left to wage
Alone with sin, unequal war—
Their Captain lives—the Conqueror reigns;
It points them to his throne on high—
To that fair world—those happy plains.
Where sin and sorrow come not nigh.
Hail, to the star that first arose
In token of a joyous birth,
Dispersed the dreary night of woes
That long had brooded o'er the earth.
When sun, and moon, and stars shall be
Extinguished, and this glorious world,
Shall from its stated orbit flee,
All in one common ruin hurl'd,
Above the wreck serenely bright,
In native splendor it will shine,
And shed, through desolation's night,
A brilliancy supreme, divine.

S—c.

Theo. Soc

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REVIEW OF SCHILLER'S ESSAY, ENTITLED 'THE MISSION OF MOSES.'

Frederick Schiller, the celebrated historian of the German nation, has, in the above-mentioned essay, given his views of that interesting and important event to the world. No one, acquainted with the religious sentiments of that celebrated author, as he has expressed them, for instance, in certain poems, entitled, "*Resignation*," and "*The Gods of Greece*," can be surprised at his views; but to the Christian, it must always remain a source of grief, that the talents and learning of Schiller, have been employed in representing the mission of Moses, in a light, in which he never can view it, unless prepared to surrender his own faith and hope, to the speculations of a vain philosophy.—As German literature finds more and more friends among us, it is, perhaps, now the most suitable time to detect the inconsistencies discoverable in the strong assertions of a boasting philosophy, before these representations shall have made an improper impression on the American public. The writer of this review, asks no other favors from the reader, but to suffer his unbiassed reason to weigh the assertions of a celebrated man, as well as the refutations of these assertions, and to let that scale preponderate, on which, plain and unsophisticated rea-

son may be found. The course, which we will pursue in treating on this subject, shall be the following: We will give a faithful translation of those parts of Schiller's essay, against which we have the strongest objections, promising at the same time, not to tear them from their natural connection, so that the reader may discover the true meaning of the author, and then we shall subjoin our animadversions, leaving the judgment to the reader.

"The founding of the Jewish State by Moses," says Schiller, "is one of the most remarkable occurrences, which history has preserved to us, important as the result of the strength of the rational powers in the founders, but still more important in its consequences, which have been felt over the world, and which exercise their influence to the present moment. Christianity, and Muhammedanism, two religions, which extend over the greatest part of the habitable globe, have their foundation in the religion of the Hebrews, without which, neither Christianity nor the Koran would have had any existence."

Neither the Christian nor the Jew can allow that the Hebrew religion has been founded by the strength of the rational powers of Moses. *This great lawgiver* himself, disclaims any such power, and describes himself always as insufficient, and as merely an instrument in the hand of Jehovah, for the accomplishment of this great undertaking. But the reader will observe from this expression of Schiller, that he means to give us thereby to understand, that no supernatural

agency was concerned in the establishment of the Jewish state and religion; an assertion, in absolute contradiction to the whole tenor of the Mosaic writings; an assertion, which, if correct, must forever brand the Hebrew lawgiver, as the most consummate liar and hypocrite. And yet Schiller characterises him in the sequel as a scrupulous lover of the truth, sacrificing to it many advantages, which the superstition and ignorance of the Hebrew nations would readily suggest! Rational reader! can you bring these opinions into harmony with each other?

"In a certain sense, it is undeniably true," continues Schiller, "that we owe to the Mosaic religion, a large portion of that light, which we now enjoy. For the doctrine of *one* God, a precious truth, which reason, left to itself, would have discovered only after long and tedious researches, was by means of that religion, propagated, and preserved among that people, as an object of blind faith, until this great idea could ripen in brighter minds; into a rational conviction. A large portion of the human family, was thereby prevented from wandering in those sad labyrinths of error, to which a belief in Polytheism necessarily leads; and the Hebrew constitution enjoyed the exclusive advantage, that the religion of the wise did not stand in direct opposition to the religion of the people, as was the case among the heathen nations. Considered in this point of view, the Jews are an important people, exercising an influence over all other nations: and neither the evil which has been spoken of them, nor the endeavors of witty minds, to detract from their merits, shall prevent us, from being just towards them. The unworthiness, and the abandoned character of the nation, can never lessen the exalted merit of their lawgiver, nor destroy the extensive influence, which that people justly maintains in the history of the world. We have to consider them as an impure, and common vessel, which has been made the depository of a precious jewel; we have to respect in the Hebrew nation, the channel chosen by Provi-

dence, to convey truth, the most noble of her gifts, to us, which channel, however, has been destroyed, as soon as it had accomplished what it was designed to effect. By viewing the subject in this light, we shall neither confer a value on the Hebrew nation, which it never possessed, nor rob it of a merit, which is its incontestible property."

The Christian, conscientiously believes, that we owe the discovery of that great truth, *that there is one God*, to the revelation, which that God has made of himself, first to the Patriarchs, and afterwards, by means of the Mosaic religion: but a glance over the pages of history, must also convince him, that human reason, left to itself, never has discovered that truth, and the acknowledgements and declarations of the most celebrated philosophers, both of ancient and modern days, sufficiently prove, that human reason never could have discovered it.

Among the Greek philosophers, Socrates and Plato, were those, who entertained the brightest views of the Deity, and we may, without fear of contradiction, say, that they carried their conceptions as far as it is possible for human reason, unassisted by revelation. But it also appears from the conversations of Socrates with his disciples, that this wisest of heathens admitted, besides the supreme Deity, the existence of a number of other spiritual intelligences, which govern and direct the fate of man; and that by means of augury, as it then was practised, according to the religion of the State, man not only may, but in certain instances ought to inquire into the will of the gods. His friends labor in their writings to prove, particularly from his own acts and declarations, that Socrates conscientious-

ly believed in polytheism, and that the accusation of his enemies, as if he had rejected the religion of the State, were absolutely void of all foundation. Plato taught the eternity of matter; [see his Timæus and Philebus.] In Timæus, he sets forth, that the soul of man is formed by the Creator, or the supreme Deity, but that the subordinate Deities unite this soul with the human body, which they have formed. According to him, the universe is an eternal substance, enlivened by one, or rather by two souls, a good and an evil one.—The evil soul is most intimately connected with the self-existing and eternal matter, and is the ground of all physical and moral evil, and of all the imperfections, which we observe in creation; and he declares, that God is not able to subdue, or overcome this powerful agent of evil:—[see Philebus, page 244, Sophista, p. 266, and Timæus, p. 300 and 310.] If such, was the God of Plato, what shall we say of the God of Aristotle, of Zeno, or of Epicurus? As the Roman philosophers chiefly drew their sentiments concerning the Deity from Greek sources, we cannot wonder, if we find these nothing but a repetition, and frequently, a curious mixture of different systems and opinions, taken from the most celebrated Greek philosophers on that subject. From the few transcripts of the opinions of the greatest heathen philosophers, concerning God, just now given, it evidently appears, that they did not discover the great truth, of which Schiller speaks, and their own acknowledgements prove, that they despaired of being able to discover it, without a revelation from the Deity.

Confessions of this kind, we find in several works of Plato, especially in the 4th and 6th book of his work, entitled “De Republica;” expressing at the same time, a hope, that the Deity would, at some time or other, make such discoveries, as might dispel the cloud of darkness, in which the world was enveloped. And in these sentiments, modern philosophers coincide. Platner, for instance, says in his aphorisms, § 959, “*Every thing in nature, proves the unity of its own adaptation, the unity of its object, and the unity of the means for that object. There is nothing which can justify the idea of different systems, objects and means.*” AND BEYOND THIS, REASON CANNOT CARRY THE PROOF OF THE UNITY OF GOD.” From this confession, it follows, that, in as much as reason cannot *disprove the union of effort of several intelligences*, to produce harmony of system and object, and their agreement in regard to the use of the means, *reason alone cannot PROVE the unity of God.* And hence, another philosopher of our days, says: “*No one has yet proved, that it is impossible, that SEVERAL necessary and eternal beings should possess creative power, and should have produced and governed this world in common.*” What becomes, now, of that boasted capability of reason, to ripen the blind faith in the unity of God, into a rational conviction?—When Schiller says: a large portion of the human family was prevented from wandering in those sad labyrinths of error, into which, a belief in polytheism necessarily leads, it is evident, that this large portion of the human family, are the Christians, and Muhamedans, both of whom, have

received, through the medium of the Jews, the belief in one God. If we leave here, Muhamedans out of the question, and merely consider the sentiments of those individuals among the Christian nations, who have disdainfully rejected the benefits of revelation, and have walked in the boasted path of reason, we may gather from their expressions, that the idea of God, which their reason has set up, is only in so far superior to the ideas of heathen philosophers on the same subject, as the moderns borrow from that very revelation, which they affect to despise, and an attentive perusal of their sentiments, will go far to convince us, that reason, unassisted by revelation, leads us to atheism, but will never ripen the blind faith in one God, into a rational conviction. One of these philosophers, is, therefore, perfectly correct, when he says "*Deism is but the first step of reason out of superstition. No person remains a deist, but through want of reflection, through timidity, passion, or obstinacy.*" The posthumous works of Frederic II., king of Prussia, satisfactorily prove, that the French school of philosophers, such as Voltaire, D'Alembert, Diderot and others, assumed the name of deists, while in fact, in their familiar intercourse, they confessed themselves to be atheists. Mr. Hobbes, who flourished about the middle of the 17th century, allowed in one part of his writings, the existence of God, but in another, he affirms, that all which is not matter, is nothing : again, he allows, that honor, praise and worship, is due to God ;—and again, he says, that all religion is ridiculous. Similar contradictions, occur in the wri-

tings of Hume, who has been extolled by the modern enemies of revelation, as one of the most acute reasoners, and the excellency of whose style has procured to his writings an extensive circulation. He asserts, that there is no perceptible connection between cause and effect ; that the belief of such connection, is a mere matter of custom ; that experience can shew us no such connection ; that it is uncertain and useless to argue from the course of nature, and infer an intelligent cause ; that there is no reason to believe, that the universe proceeded from a cause ;—that there are no solid arguments to prove the existence of a God : and again, in other places, he argues, that experience is our only guide in matters of fact, and the existence of objects ; that it is universally allowed, that nothing exists without a cause ; that every effect is so precisely predetermined, that no other effect could in such circumstances, have possibly resulted from the operation of its cause. Again, concerning God, he declares, that it is unreasonable to believe God to be wise and good ; that, what we believe to be a perfection in God, may be a defect ; and that no reward or punishment can be rationally expected, beyond what is already known by experience and observation. If these are not sad labyrinths of error, into which reason, or rather the abuse of it, has led these wise philosophers, in endeavoring to discover, what reason never has discovered, and never can discover, we may safely affirm, that no such errors exist. In order to see into what sad mistakes reason will run in these things, we need only cast our eyes

upon the events of the French revolution, when the avowed rejectors of revelation possessed the supreme power, when nothing prevented them from bringing upon that nation, the blessings of the discoveries of their reason ; when churches were converted into temples of reason ; when in the principal church of every town a tutelary goddess of reason was installed, who received the adoration of the attending multitudes, and when the female, chosen to represent this new divinity, was, in many instances, a common prostitute. It was in that period, that the legislature of France declared that the Christian religion was a gross imposition, and that death was an eternal sleep. [*See the Abbe Baxuel's memoirs of Jacobinism.*] Christianity, therefore, has saved a great portion of mankind, not only from those errors into which *polytheism* necessarily leads, but also from those, into which *reason* leads man, when he rejects the revelations of the Mosaic, and the Christian religion.

What Schiller says of the unworthiness, and the abandoned character of the Hebrew nation, can only refer to its present degraded state ; for in the days of their political existence, as a nation, their moral character will bear an advantageous comparison with that of any other cotemporary nation. Schiller's representing the Hebrew nation as a channel, chosen by Providence, to convey a certain truth, viz. : the belief in *one* God, sounds pious enough, and indeed, the poison of infidelity, would lie too open, were it not covered in some measure, from the sight of the unwary ; but good care is taken, to inform us, what kind

of Providence the author means, as we shall see in the sequel. But I ask, has that channel been destroyed ? The most celebrated nations of antiquity, the Assyrians, the Medes, the Persians, and the Romans, are no more, and few can now trace their origin to one or the other of these nations, though there has no remarkable dispersion of any one of them taken place. In vain do we look for the descendant of the ancient Assyrian in the region of Mesopotamia, or for the Mede, in the Persian provinces of Adjerbidjan, and of Irak Adjernie, the offspring of the soldiers of Cyrus, can no more be traced in the provinces of Kerman and Tarsistan, of the present kingdom of Persia ; and the very boast of one or two families of the present Rome, of an uninterrupted descent from the ancient Romans, is proof sufficient, that in general, such relationship cannot be traced. How different are the circumstances in regard to the Hebrew nation ; though scattered over the face of the globe, they form every where a separate people, tenaciously attached to the customs and traditions of their ancestors. The channel which conveyed to us the important truth, that there 'is one God, has therefore, not been destroyed, as other nations have been annihilated ;—but, though broken in a measure, has been preserved by a Providence, which has overruled the attempts so frequently made at their total destruction, for a testimony to all nations, that Jesus is indeed the anointed Lord, and that his religion is divinely true.

Schiller continues: "The Jews came to Egypt as a single nomadic family, consisting

of about 70 souls, and only in Egypt, grew into a large and numerous people. During a period of about 400 years, which they spent in this country, they increased to nearly 2 millions, among whom 600,000 men were capable of bearing arms, at their departure from this kingdom. During their long abode in that country, they lived apart from the Egyptians, separated both by living in a distant province, and also by their nomadic mode of life, which made them an abomination to all the inhabitants of the country, and excluded them from every participation in the political and civil rights of the Egyptians. They continued to be governed in the names of nomadic tribes, according to which, the father of each family, ruled the same; the head of a tribe governed his tribe, and thus they formed a state in the state, which at last, in consequence of its immense increase, excited the suspicion and jealousy of the kings of Egypt. A multitude of people, thus separated from the other subjects of the realm, in the very heart of it, idle in consequence of their nomadic way of life, intimately connected among themselves, and in no connection of common interest with the state, might become very dangerous in case of a hostile invasion, and be easily tempted to take advantage of the weakness of the kingdom, to its destruction. Policy, therefore, made it advisable, to keep a strict watch over them, to give them some occupation, and to consult upon the means, by which their numbers might be decreased. They were, therefore, oppressed with heavy labor, and means having thus been found to make them also useful to the state, self-interest, united with policy, to increase their burdens. With the utmost inhumanity, they were compelled to perform menial services, and task-masters were appointed, to force them to labor, and to misuse them. But this barbarous conduct towards them, did not prevent their increase. Sound policy ought therefore to have induced the Egyptians to scatter them among the other inhabitants, and to grant them equal rights with them; but the abhorrence in which they were held by the Egyptians, forbade such a measure. This abhorrence was increased by its own necessary consequences. When the king of Egypt granted the land of Goshen, on the east side of the river Nile, to the family of

Jacob, he could hardly calculate on a posterity of two millions, which were to find room in it; that province, therefore, was not very large, and the donation was still magnanimous enough, if the one hundredth part of that population had been taken into account. As, therefore, the residence of the Hebrews was not enlarged in proportion to the increase of the population, they were at last crowded together, in a manner highly detrimental to their health. What was under these circumstances more natural, than that those very consequences should ensue, which, in such cases are unavoidable, viz.: the greater want of cleanliness, and infectious diseases. Here, then, the first foundation was laid for that evil, which has remained an appendage to that nation to the present time; but in those days that disease must have raged with unabated fury. Leprosy, the most terrible plague of that climate, spread among them, and became the inheritance of many generations. The very fountains of life and of propagation, were gradually empoisoned thereby, and from an accidental evil, arose, finally, an inherited national constitution.— From the multitude of preventive measures, adopted by the law-giver, we may draw inferences as to the prevalence of the evil itself, and the unanimous testimony of profane authors, of Manetho the Egyptian, Diodorus of Sicily, of Tacitus, of Sysimachus, Strabo, and of many others, who know almost nothing of the Jewish nation, but that they were infected with this national disease, proves, how general it was, and how strong must have been the aversion of the Egyptians to this evil. The leprosy, therefore, a natural consequence of their confined mode of living, of their spare and defective diet, and the ill treatment to which they were subjected, became a second cause for its increase. The Jews, hitherto despised as a nation of shepherds, and avoided as strangers, were now shunned and abhorred, as infected with a loathsome disease. Every kind of violence and injustice was considered admissible towards a people, which the gods had so peculiarly marked as objects of abhorrence, and no one hesitated to deprive them of the most sacred rights of man. No wonder, then, that the barbarous conduct towards them increased in proportion, as the consequences of their barbarous treatment became visible,

and that they were punished with constantly increasing severity for that misery, which ill treatment had brought upon them."

Schiller admits, that a family of 70 persons increased in 400 years to the sum of two millions, an increase, which, if applied to the U. States, would make the number of inhabitants in 400 years from the peace of Paris amount to 7183 millions, which would give an average of 3591 persons to every square mile, a population seven-fold greater than that of the Island of Malta, the most populous spot on the face of the globe.

It is no where said in Scripture, that the whole multitude of the Israelites were confined to the province of Goshen; as those of the posterity of Jacob, who remained in that province, adhered to their nomadic mode of life, it is more than conjecture, if we allow that a large portion of them found a living as herdsmen among the Egyptians, an occupation, which the natives of that country abhorred, and would readily give up to these strangers. This supposition is further corroborated by the ease, with which the Egyptian government laid heavy burdens upon the Israelites. For had the 600,000 men capable of bearing arms, lived together in the land of Goshen, they could have been able to make a formidable resistance against any attempt, to reduce them to a state of slavery, in comparison to which Westindian slavery is the state of freedom. But we may go yet a step further. The history of Moses furnishes us with direct evidence, that many of the Israelites lived in different parts of Egypt. In the 49th ch. of Genesis v. 1. Pharaoh desires Joseph, to appoint those of his breth-

ren, whom he knew to be men of activity, rulers over the king's cattle. The province of Goshen had been entirely given up to Israelites, the king's flocks and herds would therefore be removed to other provinces and estates of the king, if they had been kept before the arrival of the sons of Jacob, in the land of Goshen, and as several of the brethren of Joseph were made overseers of the cattle of Pharaoh, they must have removed with their families to those places, where his flocks were kept. Therefore the whole supposition of evil consequences, which Schiller draws from the compact dwelling of the Hebrews falls at once to the ground, and therefore the whole system, which he in his essays builds upon such supposition is untenable and void of all foundation. The writings of Moses, the only valuable authority we have of this early part of the Jewish history, do not prove, that the leprosy was general or even common among that people at the time of their departure from Egypt. Moses informs us, that there were in the camp of Israel at that time 600,000 men capable of bearing arms; can the reader suppose, that there were any lepers among them? The fear of the infectious nature of that disease would have prevented any communication with those that were well. Or shall we suppose these 600,000 men were all lepers, and their leprosy the weapon, with which they fought against the enemies.—Surely such an army would not only have been strong enough, to drive Jebusites, Hittites and Pheresites out of the land of Canaan, but in a very short time to conquer all the nations of the earth. But before we admit

this hypothesis, which otherwise would go far to explain many events in the Jewish history, in a very rational manner, which otherwise border on the marvellous, we ought to have some hints, at least from Manetho or some other of the many authorities quoted by Schiller, if not from Moses or Joshua, that the fear of this contagion prostrated the armies of their enemies, opened to them the walls of Jericho, and brought the Gibeonites into the pestiferous camp of Israel, to make a covenant with this army of lepers.

The reader will also observe, that Schiller allows, that the Hebrews continued their nomadic life in the land of Goshen, to the time of their departure ; a land, in which he leaves no room for the people : where was then, we ought to ask, the multitude of their cattle, and where did they find pasture, when the people themselves were starving ? Or if they had those multitudes of cattle, and Moses says, that *they went out with flocks and herds, even very much cattle*, what becomes of this spare and defective diet, in consequence of which they contracted that horrible leprosy and transmitted it as an inheritance to their posterity ? But if Moses' account of the state of the health of the Hebrew nation, about the time of his birth, deserves credit, we find, that the Hebrew women at least enjoyed a better constitution than the native Egyptians, [see Exod. 1. 19,] a circumstance, which hardly can be reconciled with the idea of the 600,000 fighting men all being lepers.

Nineteen hundred and forty children between four and sixteen years of age, attend the public schools at Springfield, Mass.

REFORMATION IN THE EVAN. LUTH. CHURCHES AT BRUNSWICK AND SCHAGHTICOKE.

To the Editor of the Lutheran Magazine.

Looking over the pages of the last number of the Magazine, I perceived that you had taken notice, though but barely, of the late revival in the Lutheran Church in Brunswick. I would add the name also of Schaghticoke. Aware that many, who live some distance from us, desire to know something more about a matter so interesting and important ; sensible that a short account of the same might be, not only gratifying to curiosity, but beneficial to our people ; I hasten to comply with the wishes of our brethren, to speak of theblings which we have seen and heard, felt and rejoiced over ; whilst I would publicly ascribe all the glory to Him, who has so conspicuously blessed this portion of our Lutheran Zion. Long before the revival appeared in the congregations, there were satisfactory evidences that many among us, were growing more pious and zealous. The broken down altars of prayer were built up, and once more the morning and evening sacrifices were offered ; once more Zion was remembered, once more for her tears freely flowed, once more for her supplications the most fervent arose. The pious not only put up their prayers at home, but were active abroad ; not only the heart, but the conduct and conversation became full of the love of Jesus and of the love of souls. Of course religious inquiry began to deepen and to spread among others, but like the grain growing in secret, for a great while kept out of sight. A time at length arrived when it was plainly

seen that the prayers of the righteous do prevail, and their labours are blessed. I cannot help but particularly notice this time. It was a period strongly desired, for it was fervently prayed for, but it came unexpected. It was a time when the pious almost gave up to despair, for as yet they *saw* no fruit of their labours, *witnessed* no answer to their prayers. How deeply did they feel, has the Lord forgotten Zion? will he be favourable no more? This was the time when the clouds were the thickest that they began to break away. Never shall I forget the brightened countenance of one, when he came to my dwelling to point out to me the opening in the clouds, to tell me that "a soul converted, was rejoicing in Jesus." I went, and to my great joy, found not only one, but several whom the Lord had brought out of "darkness" into "light." Almost the whole of a large family, I heard praising God for his goodness and for his marvelous grace. Here was a happy family, one of the happiest I ever saw. It seemed as if they had found the greatest of all treasures, even the "pearl of price unknown." Our hearts now felt the conviction, He has heard; He has answered; He is come, the Lord is come. We were now satisfied that a work had begun and that it was from the Lord. Take courage then ye pious and praying souls who mourn over the coldness of your church, and the hard-heartedness of sinners, despair not, "faint not," the dark clouds over *your* heads may also break away, for "He who is faithful has promised." The revival dawned not as we would have

naturally expected among those who did not belong to a church, but among professors. It commenced with those who had long been members of the visible church, but who had never deeply "felt and lamented" that they were sinners; never experienced the "rest" for the weary and the heavy laden; never known the "joy unspeakable and full of Glory." We may be blamed for speaking thus plainly, but not by those of whom we treat. For I am persuaded that so highly do they prize the cause of Christ, if it were necessary, they would not be ashamed to place their names, as they have not been, to place their persons before the public. We say nothing more than what we are convinced, is true. For we have seen them mourning over their sins as they had never mourned, and rejoicing in Christ as they had never rejoiced. We have heard them declare that they never knew what it was to "be born again." And do you, dear reader, know this? When were you born again? When did you "become like a little child" in Christ? Read John 3d, 8th. When did you feel the effects of the Holy Spirit as plainly as you have felt the effects of the wind? The 255th hymn of the Luth. Coll. (N. Y.) these happy people could now sing feelingly, for in it they found their own case identified. They could now speak of their "raptures," they could now tell of "the glorious change," they could now "sing surprising grace." Their neighbors also, who before could see no difference between them and some of the best of the world, could now say, "great is the work," "great is the work each heart re-

plies" "and be the glory thine," O Lord.

I am thus particular about professors, not only because their souls are as dear and precious as those of the non-professors ; not only because the condemnation of the former, if they are false, is greater than that of the latter ; but because a false professor is a stumbling block in the way of sinners. With what pride and exultation does the wicked man ridicule his pious advisers, bidding them to look at some of their brethren, who wear their religion only upon their faces, carry it only on their tongues, or keep it locked up in their church ! Finally, I am led to be thus particular, because there are but too many in our church, who, I am afraid, would stand as speechless as the man " that had not on the wedding garment," if you should ask them the question, when did you witness the time in which, trembling, and concerned for your soul, like the poor jailor, you inquired with your whole heart hanging upon the question, " what must I do to be saved." Shortly after the reformation commenced in Brunswick, Schaghticoke also received a blessing from the Lord. The last Christmas eve will not be easily or quickly forgotten by those who were present at the time in the church of the last mentioned place. A whole audience became completely bathed in tears ; professors wept, parents and children mingled their tears together. This was a scene so melting, that I know not how to describe it better than in the language and case of a child about twelve years old, who upon her return from church thus touchingly addressed her mother : " O

mother what a meeting ! the people were all crying, and I cried too."— She then, as I understood, took her little sister, younger than herself, by the hand, went and knelt down in prayer. Here was almost literally fulfilled " out of the mouth of babes and sucklings thou hast perfected praise." After the minister had descended from the pulpit in order to retire, the people seemed loth to depart : they advanced as far as the altar and then stood still. Here the times of old came powerfully to my mind, when many voices exclaimed, " men and brethren what must we do to be saved ;" for many an eye overflowing appeared eagerly to ask " what must I do to be saved." A glorious work was then spread before us both in Brunswick and Schaghticoke. Every meeting we attended, the fixed and rivetted attention, the long and deep drawn sighs, the penitential tears that were seen to roll plentifully down many a sinner's cheek, gave full evidence that the Spirit of the Lord was moving mightily among the people. The young, the middle aged, and the aged, convicted of and alarmed about their sins, pressed forward, with heavy laden bosoms to " the throne of Grace," whilst " God be merciful to me a sinner," was their only cry. It was thought advisable to tarry after the assemblies had been dismissed, to converse and pray with " those that mourned." If we had been at a school or private house, these contrite souls gathered around one small spot on which the preacher stood ; if at the church, around the altar. Sometimes five, sometimes ten, twelve or fifteen came forward of an evening. What an overwhelming

sight was here! Christians mourned through pity for those that mourned. And who could see so many standing, like Mary of old, weeping; like the jailor, trembling; or like Zacheus, offering up all for Christ, without feeling deeply affected? The wicked became alarmed when they saw some of their companions thus leaving them: the stout heart fainted, the hard-heart melted, and even the 'scorfer's' heart shrunk within him. If this scene was overwhelming, another, equally so, was reserved for us. For it is said, "blessed are they that mourn, for they shall be comforted, those that weep for they shall rejoice—This was truly verified. We saw those upon whose hearts the Holy Comforter had descended, those who had sowed in tears, rejoicing in the Lord, their countenances beaming forth the unspeakable joy of their souls. Here again Christians were obliged to weep, but to weep for joy, whilst with swollen hearts and streaming eyes, and animated tongues, they could sing Salvation, O salvation!—Blessed, blessed times when the Lord thus kindly visits the people—"O let all the people praise him," "yea, let all the people praise him." One hundred and between forty and fifty have been added to the Lutheran church: one hundred and twelve in Brunswick, and the remainder in Sehaghticoke. It is not only in the church where this revival has produced such great and good effects, but upon families and upon neighborhoods. In regard to families, their own language has been, "we have just begun to live." I have witnessed myself their morning prayers, their evening sacrifices, their soft, soothing, and affec-

tionate looks to each other, their friendly and sweet conversation, their happy countenances beaming forth the love of the Saviour and the joy of the Spirit. Neighbourhoods too, where the Lord's day was profaned, the church neglected, scenes of dissipation carried on, and people intent upon wickedness, now appear entirely changed. The Sabbath is respected, the church frequented, dissipation has gone, and people are intent upon deriving and doing good. Never did any thing come so irresistibly to my mind as that passage of Holy writ, "blessed are the people whose God is the Lord." "This is the Lord's doings and it is marvellous in our eyes."

THE TWENTY-FIFTH OF JUNE 1530.

We regret that the following communication came too late to be inserted in our June number. Our readers will perceive, that it was intended to be published previous to the 25th of June last, the day which was celebrated by our churches generally in this state, as the third centurial Jubilee of the establishment of our Church. But although the day to which the Communication relates is past—the "account of the events and circumstances connected with the delivery of the Augsburg Confession" is so interesting, that we cannot withhold it from our readers.

If the 31st of October, 1517, the day, on which Martin Luther proposed his ninety-five Theses against the sale of Papal indulgences, ought to be considered by all Protestants, and especially by the Evangelical Lutheran Church, the oldest branch of all Protestant denominations, as an important day; a day, on which the light began to dawn, which since has spread over a considerable portion of the world,—the 25th of June, 1530,

ought surely not to be overlooked and buried in forgetfulness; the day on which the Augsburg Confession was delivered to the Emperor Charles V., during the session of the Diet of the German Empire, in the city of Augsburg; from which day, the Evangelical Protestant Lutheran Church may date its public existence. With great solemnities, has the third centurial Jubilee of the 31st October, 1517, been celebrated in Denmark, Sweden, Protestant Germany and Prussia; and there is no doubt, that we shall in due time receive accounts from these Protestant countries, that the third centurial Jubilee of the delivery of the Augsburg confession, has been celebrated with gratitude to God in all the above named countries.

The Synod of the Evangelical Lutheran church in the State of New-York, has likewise not been unmindful of that important day, and has ordered, that wherever practicable, it should be celebrated by the churches under its care, as a day of thanksgiving, in grateful remembrance of the benefits we derive from that Scriptural light, in which the doctrines of christianity have been represented in the Augsburg confession; a confession, which the Lutheran church still holds as the Scriptural basis, on which the glorious building has been erected, and which, as we piously hope, will stand firm as long as the present economy of the world shall last.*

It would be almost unpardonable, if we should pass by this day of Jubi-

lee in silence, and should not endeavour to excite the readers of the Lutheran Magazine, to raise their hearts in gratitude to God, for having so gloriously fulfilled the pious wishes and hopes of the founders of the Protestant church. With a view to contribute our mite to this end, we shall give a brief account of the events and circumstances, connected with the delivery of the Augsburg confession.

Thirteen years had passed, since MARTIN LUTHER had commenced the Reformation in the year 1517. During this time, several German Princes, as also some free imperial cities, had adopted the doctrines of the gospel, and had introduced them in their respective provinces and territories. Meanwhile, however, Martin Luther's doctrines were still a stone of offence and a sign which was contradicted, as in a similar manner, the same doctrines had been, when promulgated by the Apostles of our Lord Jesus Christ. The Catholic part of the German empire demanded, that the Evangelical christians should yield to the importunities of the Catholics, give up the doctrines of Luther, re-adopt the ceremonies of the Roman faith, and acknowledge the Roman Pontiff as the only visible head of the christian church. Several Diets had been held, with a view of obtaining this end, but without effect; still another attempt was to be made, and therefore Charles V. convoked a new Diet, to meet at Augsburg, in the year 1530.

The Evangelical party, perceiving that the official letters of convocation were couched in conciliatory language, were greatly rejoiced, and prepared themselves, to send their

* The Augsburg Confession is considered by all orthodox Lutherans, as exhibiting a true statement of the doctrines of our church.—[Editor.]

deputies to the Diet. And although several Protestant princes entertained a suspicion, that it would be unsafe for them to attend the Diet in person, and advised the Elector of Saxony, not to go there, yet, encouraged by his son, prince John Frederick, and his chancellor, Dr. Bruk, the Elector resolved to attend, whatever might be the consequences to himself.

He therefore ordered his Divines, *Luther, Jonas, Bugenhagen and Melancthon*, to prepare certain articles, to be laid before the Diet, that the world might learn, what doctrines were taught among the Protestants, and to consider, in how far it was possible for them to yield to the catholic party, without violating their conscience. And as the time was short, the Elector desired the above named Divines, to meet the Sunday after the 14th of March, in Torgau, to confer on the matters, and to be ready to go with him as far as Coburg, where he hoped to receive intelligence, whether the Protestants would be permitted to take their ministers and Divines to the Diet, or not; and in case such permission should not be granted, that Luther, at least, should stay in Coburg till further orders.

Before they departed, the Elector addressed the ministers nearly in these terms: You see, gentlemen, that a crisis in our religious affairs is approaching. If you are confident, and entertain a good hope, to defend their cause before the Diet, let us go on! But if you doubt, beware how you bring danger upon our territories and provinces. When the ministers replied: That they did not wish to endanger his Electoral Highness, and

therefore begged him, in case he could not conscientiously adhere to their side, to permit, at least, that they might appear before his Imperial Majesty, to give an account of their doctrines. The pious Elector spoke, with great zeal and vehemence, these words: "*God forbid, that I should be excluded from your number; with you, I will confess my Lord Jesus Christ.*" He then desired one of them to explain to him, in a Sermon, the words of our Saviour, (Math. x. 32,) "*Whosoever shall confess me before men, him will I also confess before my Father in heaven; but whosoever shall deny me before men, him will I also deny before my Father in heaven.*"

On the 3d of April, in passion week, he left Torgau, accompanied by *Luther, Spalatin, Jonas, and Melancthon*. Having left *Luther* at Coburg, he arrived on the 2d of May, in company of his Electoral prince, John Frederick, in Augsburg, to the astonishment of most people, who had believed, that fear would keep the Elector from the Diet. At the earnest desire and entreaty of many, the Elector, and the Landgrave of Hesse, *Philip*, permitted their Divines to preach in the Cathedral and other churches of the city. So crowded were their audiences, that the Catholics became greatly alarmed, and Imperial commissioners were sent to the Protestants, peremptorily demanding them, to abstain from preaching, at least, until the arrival of his Imperial Majesty. But the Elector declared, in civil, but determined language, that this nourishment of his soul was as necessary to him, as his daily food was for his body; that the

Protestants had enjoyed this privilege during two Diets held at Speyer, and that he therefore considered it an established custom, and no innovation.

Meanwhile, the arrival of the Emperor was delayed from time to time, and the Protestants entertained the suspicion, that the delay was intentional; and designed with a view to weary out the Protestant princes, and induce them to return home, in consequence of the great expenses, this protracted stay at Augsburg must necessarily occasion them. *Melanchthon* spent this interval in composing the confession, which, when finished, was sent to *Luther* for approbation. He was delighted with it, and returned it without any alterations. In his letter to the Elector, he says: "*I have read Magister Philip's Apology, (meaning the confession,) and am much pleased with it, and cannot correct or alter any thing, which would, besides, be unbecoming in me, inasmuch as I cannot step as softly as he doth. May Christ our Lord help, that it may bring much fruit.*" The other Divines and Princes prepared themselves in the meantime, by prayer and supplication, for the approaching Diet.

On the evening of the 15th of June, the Emperor entered Augsburg with great pomp and a large retinue. All the Electors present, received and welcomed him solemnly before the gates of the city. Having taken his residence in the Episcopal palace, the Protestants were ordered the same evening, by King Ferdinand, in the name of the Emperor and in his presence, to abstain from preaching, and to attend next day the procession of Corpus Christiday. But they all re-

fused compliance; and when King Ferdinand continued to insist on his demands, the Margrave George, of Brandenburg, declared, with great warmth: "*Before I deny my God and his gospel, I will kneel down before your Imperial Majesty, suffering my head to be cut off;*" at the same time striking with his hand down along his neck. The Emperor replied, in his Flemish dialect: "*Loeve Foerst, nit Kop ab, nit Kop ab.*" (My dear Prince, not your head off, not your head off.) He then permitted the princes to take the case into consideration, till next morning. But scarcely had they reached their quarters, when the Emperor sent some of his counsellors to them, renewing his demand; the Elector, however, excused himself with the lateness of the hour—it was 11 o'clock at night—and with indisposition. The next morning, at six o'clock, the Electoral prince went in company of the other Protestant princes, to the Emperor. Margrave George was again speaker, and explained, with great frankness, the reasons which forbade them to assist in the procession; and also, why they could not agree to the demand of abstaining from preaching. Finally, he entreated the Emperor, not to suffer himself to be prejudiced against him and his brethren; for "*in this case, (said he) which has reference to God, we are forced to resist this request, by a clear and unchangeable command, whatever personal danger may arise from it; as it is written, WE OUGHT TO OBEY GOD RATHER THAN MEN: Therefore, I am willing to venture my life, which I understand is endangered, for the confession of that doctrine, which I know*

is the voice of the Son of God and everlasting truth." Thus the Protestants remained firm in their resolution, not to attend the procession.

The day after Corpus Christiday, the Evangelical States of the Empire, delivered to the Emperor at his express desire, the reasons, in writing, for which they could not abstain from the hearing of the word of God. The committee appointed to examine the alleged causes, reported that in their opinion, silence should be also enjoined upon the catholics, and the Emperor should appoint the ministers who ought to preach in the churches during the session of the Diet. To this proposition, the Protestants agreed, at the same time expressing the hope, that his Majesty would appoint such preachers, as they might hear without offence to their consciences, or in the contrary case, they would have to provide for their own wants.

On the 20th of June, the sessions of the Diet were opened. The Protestant princes were ordered to appear in the Imperial palace to attend mass. They attended the Emperor according to their offices, declaring however, at the same time, that they had no concern with the mass. The Papal Nuntius Vincentio Pimpinelli, made a Latin speech on that occasion, in which he spoke with much acrimony against the whole German nation. After mass, the Emperor, accompanied by all the Electors and States of the Empire, marched in procession to the town house, where the Palatine count Frederick, opened the Diet in the name of his Imperial Majesty, by a speech to the States. Among the propositions, laid before

the Diet for deliberation, was likewise the request of the Emperor, that the States of the Empire should deliver their opinions concerning the religious disputes, to his Majesty, in writing, in the Latin and German language. On the same day, the Electors of Saxony invited the Evangelical states to a meeting in his lodgings; when assembled, he admonished them, in the most affectionate manner, faithfully to defend the cause of God, and not to suffer themselves to be induced, by threatenings or fear, to deny their Saviour; he encouraged them to fortitude, by representing to them, that all counsels undertaken against the cause of God, must fall to the ground, and that the good cause must finally obtain the victory. The next day, on the 21st of June, he desired all his counselors and servants to leave the room, edified and strengthened himself by reading the word of God, then fell on his knees, praying to God, with great earnestness and devotion, that God might be pleased to further the work of the reformation, to his own glory, and for the welfare of many thousand souls.

On the 23d of June, the Elector again called a meeting of the Protestant part of the Diet, in which the confession was read and approved by all; at the same time it was resolved, to petition the Emperor for a public reading of the confession. This request was granted, and the next day appointed for that purpose. When the Diet was assembled, the Emperor honored the Papal Legate with an audience, in which the latter delivered the Pope's letter to the Emperor and Diet, and admonished the

States of the Empire, in a Latin speech, to obey the Emperor in matters of faith, and promised, on his part, to use every possible means, to remove all religious dissensions, that the whole power of the Germanic Empire might fall upon the Turks, the common enemies of the christian name. Then the Austrian ambassadors were introduced, to confer with them about the Turkish war. All this business had so completely occupied all the hours of that day, that the Protestants could obtain no hearing, but were desired to deliver their confession in writing, to the Emperor. But they refused to do this, chiefly on this ground, that they had been accused by their enemies, of entertaining sentiments in contradiction to the word of God ; and they therefore wished to prove to the world, that they held no such doctrines. At length, the Emperor agreed to hear their confession the next day ; stipulating, however, at the same time, that no one should be present at the reading, but the deputies of the Diet.

On the 25th of June, therefore, in the afternoon at three o'clock, all the Electors and States of the Empire repaired to the palace of the Emperor, and assembled in his chapel, in which two hundred persons could conveniently be accommodated.— When all things were in order, Dr. Bruck and Dr. Christian Beyer advanced into the middle of the chapel, the former with the Latin, the latter with the German copy of the confession in their hands. The Emperor proposed, to have the Latin copy read, but upon the observation of the Elector of Saxony, that they were on

German ground, and that he therefore hoped, his Imperial Majesty would permit the use of the German language, the Emperor consented ; whereupon Dr. Beyer read it so loud and in so plain a manner, that the multitude collected in the castle yard, were enabled to hear and understand every word of it. The reading of the confession was not finished before six o'clock in the evening, but during all that time, a great attention and silence prevailed, and many catholics expressed themselves as being highly gratified and pleased with it.— Christoph Stadion, Bishop of Augsburg, declared openly in the session of the Diet : “ *This is nothing but the truth, and we cannot deny it.* ” As Dr. Bruck was about to hand both the copies, after the reading, to the Imperial Secretary, the Emperor himself took them out of his hands, kept the Latin copy, and handed the German one to the Elector of Maintz: The confession was signed by the Elector John of Saxony, Margrave George of Brandenburg, Duke Ernst of Luneburgh, Landgrave Philip of Hesse, Prince Wolfgang of Anhalt, and the cities of Nuremberg and Reutlingen.

All the false representations which the enemies of evangelical faith had been zealously engaged in spreading over the world, were now at once contradicted and put down. Europe was astonished, when it saw so correct, so concise an epitome of the purest evangelical doctrines, and of the most genuine christian faith.

From that moment, a new spirit enlivened the professors of the Augsburg Confession ; they felt themselves attached and united to each

other, by the firm and strong bond of a common faith. In the year 1521, at the Diet of Worms, *one* individual, the ever revered author of the Reformation, MARTIN LUTHER, had made a goodly confession of his conviction of evangelical truth; but at Augsburg, on the 25th of June, 1530, a number of Princes and States of the Germanic empire, had, in the name of many thousands, yea, millions, of pious christian souls, confessed, to stand on the side of evangelical truth, to sacrifice their princely honors, their property and their lives. Therefore, the 25th of June, 1530, ought always to be kept in grateful remembrance, by the evangelical Church; and its approaching third Centurial Jubilee, ought to be observed, if not by the whole Protestant Church, certainly at least by that portion thereof, which adopts the Augsburg Confession as the basis of its faith, as a day of pious joy and thanksgiving.

Lutheran Magazine.

MONDAY, AUGUST 2, 1830.

Reformation in the Evan. Luth. Churches of Brunswick and Schaghticoke.—It is with heartfelt satisfaction that we present to our readers, the interesting account of this powerful and extensive work of the Lord, in a portion of our vineyard. We have derived much comfort and encouragement from its perusal; and while we were preparing it for publication, we have sincerely wished, that we had it in our power, more frequently, to gladden the hearts of our pious readers, with such communications.

Nothing, we believe, could be

more gratifying to many of our brethren, than such cheering intelligence, that the work of the Lord is prospering in our Congregations. We know that nothing could afford us greater pleasure in the prosecution of our labors, than to present to our readers in every successive number of the Magazine, accounts of the gracious out-pourings of God's holy spirit upon the desolate and waste places of our Zion. But we have to regret that such accounts are but seldom communicated; and that we hear of no more instances among us, of the mighty influence of gospel truth, and the glorious triumphs of redeeming grace.

We long to see an universal reformation in our church. We stand in need of it, as much as any other protestant denomination. We rejoice and bless God, that he hath graciously visited a portion of our Zion with the renovating influence of his power and grace. We hope and pray, that the work may continue to spread, until it shall have reached every part of our church, and we, as a people, shall have experienced an universal revival of "pure and undefiled religion."

Experimental Religion.—This is a subject, which, according to an eminent author, is better understood by the heart, than the head. But although the religion of the heart is not easily described, it is indispensable to form and support the christian character. The great design of the gospel of Jesus Christ, is to purify the affections and the hearts of its hearers. It is, therefore, not sufficient that we acquire

a mere speculative knowledge of its doctrines and precepts, without experiencing the force of its truths. Our theory must be reduced to practice. The true christian feels persuaded by the testimony of his conscience, and the evidence of his heart, that he hath passed from death to life, and from darkness to light. He knows, that he is justified in the name of the Lord Jesus, and by the spirit of our God. He is convinced, that he is saved by the washing of regeneration, and the renewing of the Holy Ghost, which is shed on him abundantly, through Jesus Christ. Through the power and influence of divine grace, he abounds in hope, and is filled with joy and peace in believing.

Without these experimental convictions of the renewing and sanctifying influence of divine grace upon the heart, we have no sufficient evidence that we are real christians—We have reason to doubt the genuineness of our faith. Because, a man may in some measure become acquainted with an object which he has often heard described by others, without having ever examined it himself. He may have gathered knowledge from the experience of others, and yet know nothing from his own experience. He may have a geographical knowledge of foreign countries, and yet not be an experienced traveller—we may have enriched our understanding with much speculative knowledge—but as long as we have not practiced what we have learned; we have enjoyed the advantages of instruction, without having learned the lessons of experience. This is true in a spiritual

as well as in a natural sense. Christianity is a practical religion—it is a concern of the heart. The christian's heart must be cleansed by the purifying influence of his religion—or his religion is vain. We know nothing of the spirit of true religion, until we have felt the convincing power of the gospel, and practiced the virtues, which it recommends and enforces. We can form no adequate idea of the operations of the Holy Spirit, until we have experienced his gracious influence—for it is in the heart—in the secret recesses of the carnal mind—the profound depths of human depravity, where the power of the gospel must be felt, and the influence of the spirit experienced.

Is it not then inconsistent and absurd for any one to suppose, that he is a christian, when he has never been born again of the Spirit—when he has never experienced a change of heart, and is still under the power and influence of sin? Shall we call ourselves christians, when we know nothing of the renovating power of the gospel of Jesus Christ, and are strangers to the sanctifying influence of his spirit? No; if we would become experienced christians, our hearts must be given to God—the idle pursuit of earthly pleasure and worldly vanity must be relinquished—the flesh, with the affections and lusts must be crucified—the body of sin must be destroyed, and we must be created anew in righteousness and true holiness—we must be made free from sin, and become the servants of God—we must follow the Lord Jesus Christ, and glorify God in our daily walk and conversation. In

this, the children of God are made manifest: He that doeth righteousness, is righteous—and hereby we can assure our hearts that we love God, if we keep his commandments, and do those things which are pleasing in his sight.

Baptism.—On this subject, we have something to say to our readers; and in what we have to say, we shall endeavor to speak plainly, so that we can be generally and fully understood. We conceive, that the children of all baptised parents, are proper subjects of baptism; because, in the first place, parents that have been baptised, are entitled to the baptism of their children, as one of the privileges of the covenant into which they have entered through baptism; and, in the second place, because Jesus Christ has made an atonement for the original sins of children, that have never committed actual transgressions, and purchased for them, the right of being admitted into his kingdom. For these reasons, we consider it our duty to baptise all children which are presented to us for that purpose, by parents or sponsors who have been baptised, and are willing to assume the obligations required in our Liturgy: and if we were to refuse to baptise any children, thus presented, we should consider ourselves as directly violating the command of our Divine Master: “Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.”

But we are often told, that in the Bible we are required first to “believe,” and afterwards to be “bap-

tized”—that children cannot believe, and consequently should not be baptized. This is one of those specious arguments to which people are often obliged to resort, for the want of better reasons to support their doctrines. There is no authority in the Holy Scriptures for saying, that we must believe before we are baptized. The Bible contains no such declaration. It is right that adult persons should be required to believe before they are baptized; and we should consider it wrong in any minister of the gospel to admit an adult person to the holy ordinance of baptism, without declaring his convictions of the truths of the gospel, professing repentance toward God, and a determination to serve him. But these terms and conditions cannot be required of children, because they are incapable of performing them. And this incapacity in children of performing what is required in adult persons, is no reason, why we should exclude them from the blessings and privileges of Christ's Covenant. Children were included in the covenant which God made with Abraham and his posterity.—Under that covenant, children, as well as adult persons, were circumcised, and that too, in obedience to a positive divine command. Now, if it was proper for children to be circumcised under the old dispensation, it is also proper that they should be baptised under the new; for we have no order under the New Testament, depriving children of the religious privileges which were granted them under the Old Testament. And as long as we can find no such order in scripture, we conceive, that they

are entitled to the right of baptism; and we have no scriptural authority for withholding from them, this right. This popular objection, therefore, that children should not be baptized, because they cannot believe, is entirely groundless. We might as well say, that they cannot be saved, before they have believed and are baptized, for Christ says, "He that believeth and is baptized, shall be saved."

Some people, who are opposed to the baptism of children, say, that they can see no use in it. They view it as an idle ceremony, and they sometimes ask us, whether the sprinkling of a little water on the face of a child will save it? We answer, no; but at the same time we say, that it is every parent's duty to dedicate his children to God, in the way of his appointment. We do not say, that baptism is a saving ordinance—but we do say, that it is an ordinance which God has appointed for our use—that it is our duty to use it as a means of grace, and not to set ourselves up as judges, whether it is a necessary and useful ordinance, or not—it is enough for us to know, that God deems it necessary for us, and has commanded us to observe it. But suppose the ceremony of sprinkling the face with water, cannot save the soul; can this exonerate any one from the duty of obeying what God has expressly required in his word? Besides, there is great use in having our children baptized. By means of this holy ordinance, they are introduced into the covenant of the Lord. By baptism, they are brought nigh to God; without it, they remain in a heathenish state, just as much as the child-

ren of the Arabs or the Hottentots. When we have our children baptized, we enter into the plan, and use the means of salvation, which the gospel proposes—we perform an act of obedience to God; and in this act, we dedicate ourselves and children to his honor and glory, and in this, we think, there is great use.

We consider baptism essential to salvation; and notwithstanding all that can be urged against it, we say in our church, "that baptism is necessary, and that grace is thereby offered; and that children are to be baptized, who are, by such baptism, dedicated to God, and made pleasing to him."—*Augsburgh Con. IX. Art.*

We cannot agree with those who reject infant baptism; because we view it as an ordinance of God, which we are solemnly bound to observe. We consider it a holy sacrament, which Jesus Christ has instituted for our own benefit, and the salvation of our children; and we cannot conceive how parents, who feel an interest in the spiritual welfare of their children, can suffer them to grow up like heathens, without the benefit of christian baptism.

Selected.

PROGRESS OF THE TRUTH IN N. CAROLINA.

We have lately received a letter from a valuable friend, containing very cheering information as to the progress of the Truth, in North Carolina. Our synod in that state, has been very active in adopting such measures as are calculated to promote the cause of Christ, for some years past. And, in defiance of opposition from the children of darkness, we learn, that different districts

are gradually supplied with the preached gospel.

One of our young men, who was prepared for the service of Jesus Christ, at Gettysburg, has lately been located at Lexington, Davidson county, and we are informed, at a late communion season, many persons were deeply impressed. Our correspondent says, that many respectable persons are turning their attention to the all-important subject of religion, although they were heretofore careless and unconcerned, whilst our young brother is received every where, with marked attention, and affectionate regard. He has been very successful, in establishing a Bible class, which is well attended by young and old. That great auxiliary, in our war with satan, sin and error, the Sunday school, has also been introduced, although it was deemed impracticable. Our young brother, explained the nature of the institution, and proved so satisfactorily, that the greatest advantages result from it, that several gentlemen of wealth and influence, who never took an active part in any religious operations, have enlisted under the banners of Jesus Christ, and now not only earnestly upon some occasions, recommend the Sunday school system, but actually visit families in order to induce them to send their children to the Sunday school.

Very important business, relative to the church of Christ, and especially in reference to our own destitute brethren, was transacted at a late meeting of the synod. As soon as the minutes shall reach us, we will furnish our readers with a synopsis.—[*Evan. Luth. Intelligencer*.]

WAS LUTHER AN ABSOLUTE PREDESTINARIAN?

We have lately been desired to shew, that Luther was not an absolute predestinarian. We thought the question had been put to rest, by a

series of numbers which we published in the first and second volumes of the *Intelligencer*, upon this subject. Whoever reads them attentively, must be convinced at once, that Luther was not an absolute predestinarian. It was our intention to publish this masterly investigation as it appeared in the *Intelligencer*, and which was furnished us, by the late Rev. Dr. Endress, in a separate volume; but for want of a sufficient number of subscribers to defray the necessary expenses, we were compelled to abandon the project. We have however, a few copies of the *Intelligencer*, containing it, on hand, and should be pleased to loan them, or dispose of them at the subscription price, to any person, desirous of being convinced, that Luther did not teach and inculcate the doctrine of election and reprobation, but that he was much opposed to it. He was not, however, an Arminian, "for the Arminians are a party who seceded from the Calvinists, and adopted sentiments on the subject, in some degree resembling those of the Lutherans, but going beyond them, as men will for the most part do, when flying off from an *extreme* in opinion."—*Id.*

SUNDAY CONVERSATION.

Mr. Editor—Whether the propensity arises from malice, or solely from love of amusement, I am unable to say; but certain it is, that I have always taken pleasure in witnessing those little failings which are not unfrequently found among the good and kind hearted. Last Sunday, at the close of the morning service, as I chanced to follow in the train of a small family party, on their way from church, it was my fortune to overhear their comments upon the various subjects, suggested by what they had seen and heard. The group consisted of an elderly gentleman, of grave and formal carriage, accompanied by his wife, a motherly perso-

nage of about sixty, who was supported on her left by a girl and boy of about sixteen, and a lady who appeared to have reached the meridian of her charms. The imagination of the reader must assign the shares of the conversation to the respective proprietors.

A good sermon ; a very good sermon, wife.

It ought to be good, my dear, for it has worn well. I have heard it two or three times before.

I wish, papa, we might have something interesting—I am tired to death of sin and morality.

Pray, sister, did you see that woman in the pew next to ours, with the great black riband on her bonnet, like a thunder cloud ? She means to have mourning on her bonnet, if no where else.

See her ? I guess I did ; or rather I saw her sleeves, like a fat man in a hammock—puffing out with twenty yards of gros de Naples. She is old enough to wear her grandmother's damask. Poor woman ! She thinks Bishop's sleeves are all the fashion.

Hush, child, she is a worthy good woman ; she was a Jones, and her mother was a Carter. When I lived in Boston five and forty years ago, come next November, she lived in a house next to ours, with a great green door, and a lion's head upon the knocker, so that she's no chicken now. Her father was a little weasel faced old man, with a white wig, and a cane taller than he was, who used to keep a shop down by the market, and kept it till the day of his death ; and his wife looked as if death had forgot her ; she did go off, however, one day, in a fit of paral-
els.

Paralysis, woman, paralysis.

So you say, my dear—but the doctor told me what it was, when I stood by at the time. “ Mrs. —— (said he ; he was a pleasant man,) the old lady has got her walking papers.”

Well, well, let her rest. Our

singing requires some looking to. That fellow in the front of the gallery, opens his mouth like a crocodile.

Yes, papa, and screams like a northwester through a hen-coop.

Don't interrupt me, child—I say something must be done to put a stop to these new tunes, or we may as well dance jigs as pray.

Why, papa, the first tune was a beautiful one—it was Auld Lang Syne.

Old long what ? Old Bangor was worth a dozen of it.

Pray, sister, did you see cousin Polly come sailing up the broad isle, in the middle of the long prayer ?

Yes, indeed, I saw her, and so did every one else, or she would have been much disappointed. But I did not notice her much, for I was laughing at the old woman by the pulpit, whose false curls got adrift, and hung about her face like hop-vines.

My dear, did you see how sad Sally —— looked ? I will lay a dollar she has lost a beau.

Poh !

Mother, what business has such an old woman as she is, with a beau ?

Some business, child, I should think ; for she has had one, off and on, for the last twenty years, to my certain knowledge.

How you talk, mother ! If a young lady looks sad, it follows of course, that she has lost a beau. She was mourning for her sins.

She and you might join forces, sister, and cry in company. You are, as near as I can judge, about of an age.

Papa, I don't want to go to meeting this afternoon—it is too hot and tiresome.

Hot and tiresome, or not, go you shall—I'll not leave you at home, to be turning up Jack, and disturbing the neighborhood, while I am engaged in devotion. Heigh day ! there goes the toe of my shoe ! Hang these infernal side-walks, with their points

jutting out like bagnets! Those rascally surveyors shall alter 'm, or I'll know why not; tut, tut!

My dear, my dear, don't be put out by so trifling an accident, and on Sunday too!

Trifling! If I had stubbed my head off, you would have thought it more trifling yet. Trifling! your toes feel very cleverly, I suppose. Trifling! Tom! you rascal! you jade! have done giggling, this instant!

* * * *

Ha, reverend sir, good morning to you. A fine day. This warm weather is very fine for the grass. You gave us an excellent sermon this morning, sir. You wiped up the heretics admirably, sir, admirably.

I am glad, sir, that it suited you; and hope that it may be the means of doing good, especially that part of it which related to anger.

No doubt it will, sir; I observed my neighbor, you know, who kept his head down, while you were on that point. Good morning, sir.—Wife, you did not forget, I trust, to put on the onions for dinner.

At this moment, the party entered their own doors, and I went my way musing on the effects of devotional exercises.—[*Portsmouth Journal*.]

The corner stone of the new Lutheran church about being built in this borough, was laid on Monday last, with the usual solemnities, in the presence of a large concourse of people. The reverend clergy of the borough, the Rev. Mr. Yeager, of Allentown, and the Rev. Mr. Miller of Bucks county, participated in the ceremonies. In the stone were deposited, Documents in the English, German and Latin languages, giving a history of the origin and progress of the church down to the present time; copies of the Bible, Lutheran Hymn Book, and Catechism, in English and German; specimens of the current

coin of the United States; the names of the officers of the general, state, and borough governments, &c. The building will be of brick, — by — feet, and will be an ornament to the place.—[*Easton (Pa.) Cent. June 4.*]

MISSIONARY SOCIETY.

A quarterly meeting of the Board of Directors of the Domestic Missionary and Education Society of the Lutheran Church in the State of N. York, will be held in St. Paul's Church, Schoharie, on Tuesday the 3d instant, at 2 o'clock P. M. In the evening, divine service may be expected in the church.

WESTERN CONFERENCE.

The next meeting of the Western Conference, will be held in the Evangelical Lutheran Church at Brunswick, Rensselaer county, on Wednesday, the 8th of September next, at 10 o'clock A. M.

HARTWICK SEMINARY.

The annual meeting of the Board of Trustees, will be held at the Seminary, on Tuesday, the 31st inst.

The annual examination of the theological students, will be held on Monday the 30th inst. In the evening, an Eulogy, on the Rev. H. MÖLLER, deceased, will be delivered by the Rev. J. SENDERLING. Several dissertations, on theological and religious subjects, will also be read by students of the Seminary.

The annual examination of the academical students, will be held on Tuesday the 31st instant; and in the evening, the annual exhibition of the Philo-Phronean Society.

EVAN. LUTH. SYNOD, N. Y.

The next annual meeting of the

Evangelical Lutheran Synod of the State of New-York, will be held in the Evan. Luth. Church at Ghent, Columbia county, on Friday the 10th of September next.

Poetry.

From the Rochester Craftsman.

THE FALL OF SODOM.

Not in his wild soft robes of light,
Smiling on vales and mountains,
On fields of green and on clouds of white,
Or rippling rills and fountains—
But high on his car of flaming gold,
Over Mamre's plains the red sun roll'd.

Mamre slept, like a yellow lake,
The flame of the sun returning;
No wave was there for the wind to wake
All life was crushed by the burning;
No shadow there but the sun dried palm;
Deathlike and sear was the breathless calm.

Laughter rung from Sodoma's walls
O'er the plain as across the waters;
And the tabret swelled in her princely halls
To the steps of her gentle daughters—
Light hearts and joyous were mingling there,
Not a sigh or breathing of shadowy care.

But smiles were wreathing glad and still
On the lips of the joyous dancers,
In every heart was a stirring thrill
From the flash of their burning glances;
And time passed on with a hasty wing,
Like a breath with a frown, from revelling.

The proud king sat on his golden throne
With its white and its gem-light blending,
From the world apart, like a god—alone—
With slaves at his footstool bending;
And costliest gems of a kingdom's worth
Were glittering bright on the son of earth.

Stilling the cares of the regal one,
To the arch of the lofty dwelling
Soft music rose with its thrilling tone,
In a full rich cadence swelling;
To calm dark rage was its volumed breath,
For his smile was life and his frown was death!

Feasting and mirth and revelling,
With laughter and shouts of gladness,
Bade, from the walls, pale Echo ring
The frenzy of wine and madness;
And sorrow fled, for she might not dwell
With Sodoma's sons, to her famished cell.

But wake ye, awake your reckless souls,
Wake from your idle dreaming;—
A banner of wrath in the sky unrolls
And from Heaven to earth is streaming,—

The monarch shrinks on his throne in dread
On earth, on heaven, there's darkness spread

But darkness seen, for the steamer's flash,
And hot on the walls is the fire showe
pouring;
O'er the hell black cloud comes the piercin
crash

Of the maddened thunders roaring!
Crushed like a mist are Sodoma's walls,
In ruins and ashes her princely halls.

Above and around her rolls the cloud,
With the sounds of the hot wind railing;—
The serpent glare is her lighting shroud;
And fearful the voice of wailing.
Now tyrant turn thy blear red eye
To the fearful forms that war on high.

And tremble thou, for thine hour of doom
Hath come in wrath—in its wild wrath
burning!

Thine hour has come, and thy Lava tomb
But waits thy dust—to its home returning.
Where now is the sound of laughter—where
The revels that banished shadowy care?

And where are the beautiful ones, whose
voice

Softer than music's gentle breathing,
Bade man from his inmost soul rejoice
As their magic spell o'er his heart was
wreathing?

Their path was on flowers—but the throne
was there—
They sleep with the rest, the vain yet fair.

Sodoma sleeps—but no earthly foe
With the spear and bow and bright sword
gleaming,

No mortal arm laid her structures low
But the wrath of Heaven from the red sky
streaming!

Sodoma sleeps—and the deep dark wave,
Lies breathless and lifeless upon her grave.
Utica, 1830. C. A. G.

A HYMN.

Behold the patient lamb,
Before the shearer stands;
And yields his harmless life,
Into his murderers' hands.

Thus was the Lamb of God
By cruel hands betray'd;
Patient he bore the cross,
And for his murderers pray'd.

Thus the good Shepherd said,
That we his sheep might live,—
"To all who follow me,
Eternal life I give.

"Thus I lay down my life,
Because my sheep I love;
And those who serve me here,
Shall reign with me above."

AGENTS.

NEW-YORK.

Rev. W. I. Eyre, Rhinebeck, Dutchess co.

" A. Crowne, Guiderland, Albany.

" P. G. Cole, Saugerties, Ulster.

" P. Wieting, Sharon, Schoharie.

" T. Lape, Johnstown, Montgomery.

" I. J. Beilhartz, Fayette, Seneca.

Mr. J. R. Knowlton, New-York.

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GEORGIA.

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MAINE.

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All communications, containing manuscripts for insertion, printed Journals, lists of subscribers, payments of subscriptions, or which are in any way connected with the work, must be addressed to the "Editor of the Lutheran Magazine, Schoharie (C. H.)"

Donations and letters, relating to the pecuniary concerns of the Board of Directors, are to be addressed to the Rev. JOHN D. LAWYER, Treasurer of the Society, Troy, Rensselaer co. N. Y.

Annual meetings of the Domestic Missionary and Education Society of the Lutheran Church in the State of New-York, at Schoharie (C. H.) on the first Wednesday in May.

Stated meetings of the Board of Directors, at the same place, on the first Tuesdays in February, May, August and November.

Lost numbers can be furnished to such subscribers, as wish to have the Magazine bound. A few of the preceding volumes, entire, remain on hand, and can be furnished to those who wish to obtain the work from the commencement.

The Numbers will be transmitted by mail, or otherwise, as subscribers may direct. In all cases, the names and residence of subscribers must be en.

LUTHERAN MAGAZINE.

VOL 4.]

SEPTEMBER, 1830.

[NO. 5.]

Original.

For the Lutheran Magazine.

PRAYER MEETINGS.

The time was, when Christians received almost a general opposition in our church, for uniting together in social prayer. Many, who had felt desirous to see this practice, so frequently enjoined in the Scriptures, and once so customary in our church, again introduced and encouraged; feared to mention the subject to their brethren, on account of the decided stand which, by fear, the greater part had taken against it. There was danger even in expressing a private opinion in favor of Prayer Meetings, lest we should be considered as inclining to enthusiasm, or being suspected of a greater attachment to some other church than our own. What greater proof could we have than this, of the low state of religion among us at that time?—When men not only neglect prayer, but oppose it as a work of confusion, pride and ostentation, and yet profess the religion of Christ; there can be no hesitation to grant to them all which they claim of the christian's character, a *profession*, and not any thing more. It is worldly-minded professors, who indeed may have the "form of godliness," but know nothing of the power thereof in their hearts, on whom prayer must be urged as a duty.

But these things are no longer so. Instead of that strong opposition once manifested, there are, perhaps, but few churches which have not their supporters and advocates for prayer meetings. In many places they have been established, and our people are actively engaged in promoting them, and they have been attended with the greatest success. Indeed, an evident change, on this subject, has lately taken place in the minds of the members of our church, and we rejoice to hear, that many are returning to the "old religion" of their forefathers, and seem to say to their brethren of the faith, this is "the good way;" these are "the old paths." And we do sincerely hope and believe that the work is fast increasing, and that the time is not far distant, when there will be a general effort, and one heart and one voice exist on the subject.

Notwithstanding a great change has been effected in the minds of many, and that it is no longer considered a shame and disgrace for a Lutheran to pray; yet there are difficulties which exist in some places, and with some people, which in a great measure, prevent prayer meetings from being more extensively and generally encouraged, although they feel otherwise favorably disposed towards them. And it is to this state of affairs, which we wish particularly at this time to advert. Many of

our members think it their duty to pray, they know that it has been too much neglected, and would now gladly unite with others, in social prayer; but they object to the manner in which some of these meetings are conducted. It has frequently been the case, that persons of other denominations, residing within the bounds of some of our congregations, have been in the habit of holding prayer meetings; and there are instances, where sincere members of our church have united with them, and as it is natural, or at least to be expected, have glided rather too far into their habits and practices. They entertain fears that our meetings, if established, would partake too much of a noisy and disorderly character, and therefore, many pious men of our church, withhold their influence and encouragement, for no other reason than this. They are opposed, and justly so, to *all meetings* which tend not to spiritual edification—where all is confusion and noise—where two or more speak or pray at the same time. They believe, according to the injunctions of the apostle, “let all things be done decently and in order,” “that all may learn, and all may be comforted”—“for God is not the author of confusion, but of peace.” This is all right, and agreeably to the practice of our church; yet the abuses of others should not prevent any from encouraging and promoting these useful meetings according to the mode adopted by us, and confirmed by Scripture. We would say to such, let every one manage their affairs in their own way. We have nothing to do with other denominations, nor are we obli-

ged to conform to their mode and practice of worship farther than we see fit, and believe it agrees with Scripture. We hope, therefore, this will no longer be an obstacle, and that soon, prayer meetings may be held in every church, and those already in operation, continued, so that “all things be done to edifying,” and that all will unite without regarding the practice of others.

Prayer meetings have often been attended with a blessing, and we most heartily approve of them; but disorderly meetings of any kind, we never have nor can approve, and they have been condemned by christians of different persuasions. Dr. Adam Clarke, in his commentary, on the words, “*God is not the author of confusion*,” &c. speaking of such meetings, expresses himself as follows: “Let not the persons who act in the congregation in this disorderly manner, say that they are under the influence of God; for He is not the author of confusion: but two, three, or more *praying or teaching* in the same place, at the same time, is *confusion*; and God is not the author of such work: and let men beware how they attribute such disorder to the God of order and peace. The apostle calls such conduct, *tumults, seditions*; and such they are in the sight of God, and in the sight of all good men.”

We are expressly commanded to pray for one another, and to “exhort each other daily.” And how can we discharge this duty better, than in our social meetings; for when “we pray among a select society of christians, we draw near to God with a holy boldness, something like

what we use in our duties of secret worship. We have reason to take more freedom among those that are fellow-saints, and whose hearts have felt many of the same workings with our own. Then when our faith is lively, we should give thanks to God, for the enlightening and sanctifying work of His spirit, upon our hearts; for our expectations of eternal glory; and by expressing the joys of our faith to God, we may often be made a *means*, through the power of the Holy Spirit, to raise the faith and joy of others." In such exercises we would derive a blessed advantage from the prayers of those who offer them up, with freedom and fervency, in acquiring the same gift, and the exhortations of those who possess a more lively faith and holy zeal, be the means of enkindling the sacred fire in our hearts.

Let us then proceed upon the direction given, of *doing all things decently and in order, and unto edifying*, and we are persuaded there will and can be no objections; and that it will prove the best means of engaging the influence and exertions of all Lutherans in a general support of Prayer Meetings. It is a great mistake, that our people are opposed to prayer; it is only a few, who have no religion, and who have, in many instances, too much authority bestowed upon them in the spiritual concerns of the church.

On the other hand, let us beware of coldness and formality, and thus completely destroy the objects of social meetings. In our prayers, we must earnestly look for the aid of the Holy Spirit—ask with faith in the

name of Jesus—seek to be *simple*, rather than eloquent—not only *sincere*, but also *fervent*—and above all be *humble*, for we may rest assured, the more we cultivate a spirit of humility, the less danger will there be of disorder and confusion.

ARNDT.

For the Lutheran Magazine.

ON PIETY.

May we not fear, that the reader of the Magazine, with one glance of his eye on this essay, will condemn it as a trite subject, on which nothing new can be said? It is more than probable, that the expectation of *that* reader, who only looks for novelty, may be disappointed; but yet no one will deny, that the subject is of great importance, inasmuch as genuine piety is intimately connected with our happiness; and though volumes have been written on this subject, the variety of opinions and the contradictory definitions of this term, prove that men have not as yet been able to agree on the true character of genuine piety. The writer of this essay therefore hopes, that his ideas on piety will not prove uninteresting to *that* reader, whose heart is in some measure acquainted with the importance of this subject to his own happiness, and who is therefore susceptible of salutary impressions, which may finally be of the greatest advantage to himself.

We have hinted before, at the contradictory definitions and descriptions of the term piety. Sometimes it seems, as if the caution given us by our Saviour, not to imitate the Pharisees of old, had been forgotten;

for men are frequently, in our days, called pious, who, when they give alms, sound the trumpet before them, as the hypocrites do, that they may have glory of men, and who, when they pray, like to stand in the corners of the streets, that they may appear as praying men before the world. Others are willing to allow the claim of piety to every outward professor of religion, whose walk and conversation is not in *open* contradiction to every virtue. Again, others consider *themselves* as pious men, who are great zealots for the sect or denomination which they have embraced, and believe that they are giving proofs of their piety, when they revile, disparage and underrate all other denominations who entertain sentiments different from their own. Are we to seek for the cause of these erroneous opinions on piety, or of the want of agreement among christians, in describing its nature, in the impossibility or the difficulty of obtaining a true definition of it, or in a disposition in man, to overlook the source whence alone it can be derived? I fear that a careful examination of this question would show, that a depeliction of the true source whence a correct definition of piety can be obtained, has a greater share in creating these evils, than any difficulty which may exist in the research. Men have their prejudices, proceeding from their respective characters and education; neither can it be denied, that each is inclined to believe himself more correct in his judgment than his neighbor. Hence we frequently imitate, in our enlightened day, the conduct of certain heretics of ancient times, who rejected some

portions of the scripture, from no other motive than because the sentiments and doctrines of that sacred book, were at variance with their preconceived opinions and systems of theology; and who turned and twisted other passages of sacred writ, that they might press them into their service. To this cause, more than to any other, we have to ascribe it, that we have lost ourselves on this subject also, in the wilderness of our own imagination, and have been unable to come to a rational conclusion.

The christian cannot deny, that the scriptures are given to us, to obtain every necessary information in regard to our spiritual interest; and as piety has a special reference to this interest, it is our duty to search with an unbiassed mind, for a suitable explanation on that subject in the sacred volume; and though perhaps we may look in vain for the expression "*piety*," in our version, especially in its reference to God, yet we will find under other terms, a full and satisfactory description of its genuine character.

Our word "*piety*," is derived from the Latin language, where it most generally signifies the dutiful conduct of children towards parents. This pious behaviour of children, is founded on that peculiar connexion which exists in that relation. Children are dependant on father and mother for their daily support; they look to them for protection, assistance and direction; they are wont to consider their parents as their best friends, and as their surest earthly refuge in times of danger or distress. This conviction of children, creates in their hearts, an acknowledgment of

their dependance ; it keeps alive the principle of love and gratitude, and the continued experience of the love of parents towards their children, manifested in the parental protection and advice, induces the child to obey its parents' mandates, to respect and follow their advice ; or in other words, it makes children dutiful and obedient, i. e. *piously inclined towards them*.

The scripture teaches us, that man stands in a similar relation to God. He is our first parent, for he has created us. As children are dependant on father and mother for their daily support, so we live, move, and have our existence in God, and are wholly dependant on him. Daily experience agrees with these sentiments, expressed in holy writ ; for it teaches us, that we find in God, not only a readiness, similar to that of parents, to protect us, to be our refuge in times of danger, and to supply our wants ; but also, that his good will is supported by his omnipotence, which enables him, under all circumstances, to perform the pleasure of his will. If we therefore have cause, as children, to place confidence in our earthly parents, who frequently, notwithstanding their best wishes, are unable to protect or assist us, it would be the most inconsistent and irrational conduct, should we refuse to place the most unlimited confidence in our Creator. If, therefore, a dutiful behaviour of children to parents, founded on the knowledge of their good will towards us, is deservedly called "*filial piety*," how much more then, will the same conduct of men towards God, bottomed on the assurance of *his* good will,

and on *his* power to protect and preserve us, be entitled to the appellation of *piety*? This definition of the term "*piety*," is supported by the authority of holy writ. We have already observed, that, although the words "*piety*" and "*pious*," do not occur in the sacred volume, in regard to our relation to God, yet the expressions, *godliness*, *righteousness*, *faith*, *godly*, *righteous*, and *faithful*, are frequently to be met with in the scriptures ; and I contend, that these expressions, sometimes jointly, and sometimes individually, express what I believe is contained under the appellation of *piety* to God. To prove this, a reference to a few passages of the Bible will suffice. St. Paul admonishes Timothy to follow after *righteousness*, *godliness*, *faith*, love, patience and meekness ; and he declares, that *godliness* is profitable unto all things, having the promise of the life that now is, and of that which is to come. The same apostle also assures his beloved son in the faith, that the doctrine of our Lord Jesus Christ, is according unto *godliness* ; and to Titus he says, that the christian doctrine teaches us to *deny ungodliness* and worldly lusts, and to live soberly, *righteously* and *godly* in this present world. When St. Paul declares to the elders of the church of Ephesus, that he had laid before them the whole counsel of God, and that he had hid nothing from them, which in a spiritual sense might be profitable unto them ; in particularizing the subjects of his preaching, he says, that they had been "*repentance towards God, and faith in our Lord Jesus Christ*." Now, it is well known, that the term, rendered *re-*

penitance, in our language, conveys to us the idea, in the original, of a change of sentiment, an after thought, a second consideration and reflection on a subject, of which we have before entertained erroneous opinions, and to act agreeably to that better conviction, which the re-consideration has produced. The unconverted man considers God as an enemy, and is himself an enemy to God; he entertains no pious thoughts respecting his Creator; but when true repentance has taken place, he learns through the gospel of Jesus Christ, and through the guidance of the holy spirit, that he, whom he considered to be an enemy, is, and has always been, his best friend; that in manifesting his love *to the world*, by the mission of Christ Jesus, God has also manifested his love towards him as an individual; and that, while he was a prodigal son, and an enemy of his heavenly father, the paternal heart yearned with compassion towards him, and mourned his lost and ruined condition. He finds that it is good for man to lay down the weapons of rebellion, and to dwell under the shadow of the Almighty, and in the paternal house. He learns to know, that every provision has been made in the gospel, that God might be just, and the justifier of him that believes in Jesus; he believes his Saviour's word, that the very hairs of his head are numbered, and that none of them falleth to the ground, without the will of his heavenly father. He is taught to cast his burden and all his cares, upon the Lord; and as a pious child, to look for every blessing to him, who has manifested his love to his rebellious children through the gospel of his only begotten Son, Jesus Christ our Lord. Thus filial piety towards God is produced in the heart; the study of the scriptures, the operations of the holy ghost, and personal experience, cherish and foster this spirit of piety in the converted man; he is daily more and more convinced of his entire dependence on his God; and while he is firmly persuaded, that in his own strength and power he cannot follow after holiness, he draws all his strength from Christ, the true vine; and in this manner, he is enabled to say with the Apostle, that "*his commandments are not grievous.*" In health and in sickness, in prosperity and adversity, he looks to his heavenly Father, through Christ his Saviour; and by thus living the life of the righteous and pious man, he prepares himself to die the death of the righteous. In the last agonies, he remembers, that the Lord has been his shepherd and guide through all the trials of life, and that he has promised, that whosoever believes in him, though he were dead, yet shall he live. This assurance of his Redeemer, supports him in the moment of dissolution, knowing from past experience, that he has not followed cunningly devised fables, but has trusted in the living God, whose promises will not fail, though heaven and earth should perish. Thus the doctrine of our Lord Jesus Christ, becomes to him a doctrine unto godliness or piety; and thus it teaches the pious to live soberly, righteously and godly in this present world, and to wait for that blessed hope, and the glorious appearance of the great God, and our Saviour Jesus Christ.

For the Lutheran Magazine.

THOUGHTS ON RESIGNATION.

Life is a continual scene of disappointments and afflictions. Unforeseen occurrences frequently blight our fondest hopes, and remove our present enjoyments. In the morning of our existence, ignorant of the vicissitudes of this world, we project schemes of future happiness and ease; at noon, we find ourselves beset with trials on every hand; and in the evening of life, we sit down in quiet, and summing up the testimony of experience, pronounce all sublunary desires, to be vanity and vexation of spirit. Upon some, disappointments and calamities fall more frequently and with a more oppressive weight than upon others; but either in a more severe or more sparing degree, they happen to all.—Different individuals support themselves under afflictions in a very different manner; whilst some yield to them with the most dastardly submission, others meet them with the firmest fortitude. The Christian alone, when animated by the sublime hopes of his religion, though plunged from the highest summit of human bliss, to the lowest depths of complicated misery, cannot be provoked to a single expression of complaint; but, on the contrary, amidst all his surrounding difficulties, he still preserves the most exalted sense of duty, still cherishes the liveliest emotions of gratitude for the blessings he had before enjoyed.

Out of the many arguments which might be urged to recommend a cheerful acquiescence in the dispensations of Providence, the few following shall be selected:—

1st. It is certain that we owe to the free goodness of our Creator, all the blessings that we have ever enjoyed. Whenever, therefore, we have been deprived of one good, we should reflect that it is our duty to resign, with equanimity, that which is not our own, instead of breaking out into reproachful complaints, or indulging in stupid despondency.—Nay more, we should express our gratitude for that with which we have been so long favored, rather than sullenly regret its loss. As we had no claims on the bounty of the gracious Donor, the discontinuance of that bounty can be no injustice on his part, and no hardship on ours.

2d. As we are helpless beings, entirely dependant on our Maker, He has an indisputable right to deal with us as He pleases. But it is to be observed, that no instance of his conduct towards us, needs to be defended upon this ground: every pain and calamity we suffer, is called for by our own misconduct. If at any time we should be afflicted by dispensations which may appear to us severe, let us but call to mind how frequently we have violated the will of our Benefactor, even whilst he was pouring down His favors upon us with an unsparing hand; and the review of our ingratitude and worthlessness, and of his munificence and forbearance, will immediately silence our complaint, and convince us that our chastisement is very far from being proportionate to our guilt.

3d. It cannot be denied, that we have it in our power to lighten the weight of every calamity, by bearing up against it with firmness. He who pores over his misfortunes, will be

continually discovering new circumstances of aggravation. When, therefore, we resolve to receive the aggressions of misfortune, with becoming fortitude, we not only conform to the dictates of duty, but wisely consult our own happiness.

4th. Whenever we submit ourselves to afflictions with readiness, we may be assured that we are pleasing Him whose pleasure should be the chief study of our lives. He cannot but regard a cheerful acquiescence in His wise arrangements, as a proof of dutiful obedience.—Were we to meet with no crosses, but, on the contrary, enjoy a continued succession of uninterrupted gratifications, one of the most material purposes of our existence would not be answered :—our firmness against temptations and patience under sufferings, would not be proved, and man would want an opportunity of recommending himself to his Creator, by his discreet self-government, under circumstances of difficulty. Innocence would be no merit if there were no temptations guilt. But if the severest trials cannot drive us from the path of rectitude, or efface from our minds the impression that it is the prerogative of the great Author of the Universe, to deal with His creatures according to His pleasure, this cordial acquiescence in his will, this overruling sense of His supremacy, must surely be acceptable in His sight.

5th. Afflictions, however hurtful they may appear to a superficial observer, are not without their utility, and not unfrequently productive of important advantages. Nothing is more dangerous to man, than an un-

interrupted train of prosperity. A speculator unacquainted with the depravity of the world, might very reasonably suppose, that the gratitude of man would endeavor to keep pace with the liberality of his Creator, and that the more he was loaded with benefits, the more warm he would become in his devotions, and the more constant in his virtue.—But the fact is deplorably the reverse. The bounty of Heaven, instead of awakening grateful emotions in his breast, and stimulating his endeavors to deserve it, has too frequently the effect of introducing a forgetfulness and neglect of his Creator, and lulling him into supineness and mistaken security. The tide of the world bears him down the stream of vice, nor gives him time to reflect how far he has proceeded from whence he started, or to anticipate the frightful abyss into which the torrent is about to precipitate him. The duty which he once held sacred he now rejects as the incumbrance of the formalist ; and the transgression at which he would once have revolted, he now becomes familiar with, and sets down as merely a trivial indulgence. But let affliction present itself, and the scene is changed. When sickness preys upon his body, or distress harrasses his mind, the mist is removed which before beclouded his eyes ; vice is beheld in all her deformity, and virtue bears her wonted appearance of simplicity and loveliness. The reflection which his situation presses upon his mind, brings his guilt before him, and leads him to contrition and remorse ; and these in their turn, elicit the most serious resolu-

tions of amendment. Surely it must be good to be afflicted.

6th. Afflictions are of service to us in another point of view. Without them, the gratifications of this world would become so habitual, that they would enslave our affections; our taste would be moulded after an earthly form, and the delights of futurity, which are promised to the faithful, to us would want their appropriate interest. Calamity, on the contrary, points out to us the emptiness and instability of all temporal pleasures, and directs us to build our hopes upon a more solid foundation—a foundation which cannot be shaken by the storms of life, or even the final concussion of nature.

Resignation gives a relish for every enjoyment, and provides a balm for every wound. The man who, from a principle of religion, has reduced all his passions into a state of subordination, so as to be able to bear afflictions with fortitude, may be pronounced truly happy. When chastened by the ruthless hand of calamity, he consoles himself with the reflection, that he has a friend in Him, who disposes of every event; who is acquainted with his imbecility, and will not suffer him to be afflicted beyond what he is able to bear;—by whom he shall be carried triumphantly through every trial in this life, and by whom, his fortitude and virtue shall be abundantly requited in the next. PEDAGOGUS.

The Rev. Doct. Schmucker has collected \$1000 in the city of Baltimore, for the Theological Seminary at Gettysburgh.

Lutheran Magazine.

WEDNESDAY, SEPTEMBER 1, 1830.

Our Church.—We are often asked, why the Lutheran Church in this state, is not in a more flourishing condition, and to account for the languishing state of the Church, in some places, when compared with other denominations, we have been told, that Lutherans have not sufficient zeal—that they possess not that religious energy and activity, which is requisite to secure the interests of the church, and keep pace with the spirit of the times. This accusation we have frequently heard, and we must confess, that it is too true. Facts certainly are against us. The interests of our church have been too much neglected. We have had every motive to stimulate us to exertion. Our suffering brethren of vacant congregations and destitute districts, have long since applied to us for relief. They have from time to time, communicated to us, their spiritual wants and necessities: they have called upon us for missionary assistance: they have repeatedly and strongly appealed to our religious sympathies, and addressed our feelings of humanity; and they have urged us by the most solemn considerations, to pity their destitute state, and devise means for their relief. And how have we answered their prayers? What have we done to strengthen our weak congregations—supply our destitute districts, and extend the borders our Zion? True we have established a Missionary Society—but how have we sustained it? Have we done all we could do, to promote its objects, and encourage

its operations? Have we done what we ought to have done, and what other denominations, under similar circumstances, have done? Have we used all the means which God hath committed to our trust, for the salvation of our brethren? Have all our churches united in raising and supporting our missionary establishment? Have all our congregations assisted us in our endeavors to promote the missionary cause? Have all our ministers performed their duty in this respect? Have they acquainted their congregations with the pressing necessities of the church, and urged upon their hearers the sacred duty of supporting those benevolent institutions, which have for their object, the spread of the gospel, and the extension of the Redeemer's kingdom?

It is a fact which we must all acknowledge, that the missionary interests of our church, have been too much neglected by both ministers and people. This is the true reason why our church is not in a more flourishing condition. We have been too backward in promoting objects of religious enterprise—we have not kept pace with the spirit of the times—we have refused to profit by the examples of other denominations. There has been no other hindrance to the prosperity of our church. It has had all the advantages of an early establishment in this country. It is more than an hundred years since our forefathers left their native soil, and planted the Lutheran church in America. And the only reason, why it has not progressed in proportion to other churches, which were established at the same time, is, as we

conceive, the want of that active and enterprising spirit, which has distinguished so many other professing christians. While other denominations have pressed forward in the missionary work—while they spared no exertions and regarded no sacrifices in endeavoring to extend the borders of their churches, and spread the influence of their principles, we have contented ourselves with what little they left in our possession, without even resisting their encroachments on our property and rights.

We have possessed many advantages that might have been improved. We have been furnished with resources—we have had our legacies and donations. The Hartwick legacy was intended for the exclusive benefit of our church—but how was it preserved? We all know that it was suffered to diminish in the hands of those, who were intrusted with it, until we had scarcely left the amount of interest, that might have been derived from a right use of the principal. Why was not this fund secured—why was our church deprived of the greater portion of this immense property, given for her exclusive benefit? It must be, because her interests were neglected—because those exertions have not been made, which times and circumstances demanded.

This has been the bane of our church—this is the reason why so many precious opportunities have been permitted to pass by unimproved. We have rested too easy—we have trusted too much to Providence—we have not been diligent enough in using the means, which Providence placed in our hands, to pro-

mote the good old cause, in which we profess to be engaged—we have pursued this course long enough to have become convinced of its fatal tendency. Instead of gaining ground, and forming new establishments, we have yielded some of our former possessions, and lost some of our old establishments. It is high time that we begin to exert ourselves—for this is all that is wanting, to raise a spirit among the Lutherans of this state, which when once excited, will with the divine blessing, accomplish every purpose, which the interest of our church requires. The experiment has been fairly tried—our past experience shews that this can be done. In whatever direction our missionary operations have extended, we have seen the fruit of our labors. Several of our weak congregations have been strengthened and encouraged by our missionary appropriations, so that they are again able to support ministers among them. Destitute portions of our church have been visited by our Missionaries; and in some places where the Lutheran church was scarcely known, we have prospects of establishing congregations. These prospects are encouraging—our small means have been greatly blessed; let us then, go on in this blessed work—encouraged by the past, let us not despair for the future—let us go to our people, and ask their assistance—we know that they have the means—and we know, too, that every true Lutheran has the disposition to aid us in this work of the Lord—we rejoice to see that a new spirit has gone forth in some of our churches—it begins to spread through the borders of our Zion—and we feel

persuaded, that it will not return void; but that with the blessing of God, it will work out the speedy deliverance of our church.

Luther's sentiments on Predestination.—It is frequently asserted, that Luther was an absolute predestinarian—that he agreed with Calvin in his interpretation of the divine decrees; and that the Lutheran church has not adopted his sentiments on this subject;—and these declarations are made by individuals who pretend to be well acquainted with the sentiments of Luther, and able to prove these assertions from his works. We therefore, call the attention of our readers to an article, which we have selected from the Evangelical Lutheran Intelligencer, on the question whether Luther was an absolute predestinarian. This subject was fully discussed in a series of numbers, written by the late Rev. Doct. Enders, and published in the first and second vols. of the Intelligencer.—We regret that circumstances have prevented the publication of these numbers, in a separate volume, as was contemplated by the Editor of the Intelligencer. Doct. Enders' essay is an able production, and deserves to be more extensively circulated. In it, the misrepresentations of Luther's sentiments on the doctrine of predestination, are fully exposed. The charge, that on this subject, he differed from the doctrine which is taught and inculcated in the Lutheran church, is proved to be entirely groundless. The evidence adduced from his works, to shew, that he was not an absolute predestinarian, is perfectly satisfactory. All

who are acquainted with the views and sentiments of Luther, know, that he was opposed to those vain speculations on the divine decrees, which have, since his time, caused so much trouble and difficulty in the church. All his writings testify, that he was not a believer in unconditional election and reprobation—irresistible grace, and absolute perseverance.—On these distinguishing doctrines of the Calvinists, he believed and taught, what is still believed and taught, by all orthodox Lutherans—and it is perfectly vain, for those who pretend to say, that Luther was a Calvinist, to endeavor to prove this assertion from his works.

General Agent and Missionary.—

The Board of Directors of the Domestic Missionary and Education Society of the Lutheran Church in the State of New-York, have resolved to employ a General Agent and Missionary, with a competent salary, as soon as a suitable person can be procured, to engage in the service of the Society, and devote all his time and attention to its interests. The duties of the General Agent and Missionary, will be, to travel through the congregations and districts within the limits of the society—call public meetings—preach the gospel—explain the objects of the society—form auxiliaries—collect funds, and devise means for promoting the interest of the society. For these services, the Board is authorised to offer a very liberal compensation. We hope that they will soon be able to procure an individual duly qualified to fill this important station, and effectually promote the objects of the society.

Selected.

From the Evangelical Luth. Intelligencer.

EVANGELICAL LUTHERAN SYNOD OF NORTH CAROLINA.

The minutes of this Synod, which convened in May last, at Lau's church, Guilford county, North Carolina, have just come to hand, and we hasten, to make a few extracts, for the present number of the Intelligencer.

On Sunday, (12th May,) a large concourse of persons appeared in and about the church to hear the ambassadors of Jesus, and to join them in the Holy Supper. The venerable Shober, Rev. Graber and Rev. Reck addressed the people, who divided themselves in such a manner, that several brethren could preach at the same time without interrupting each other. After the discourses were delivered, the Ministers, Lay-delegates, and many other persons, partook of the Sacrament of the Lord's Supper.

During the remainder of the day, several discourses were delivered by different brethren, and from the texts we judge, that they were highly evangelical in their character, and calculated to rouse and convict sinners.

On Monday, the Synod was constituted, as is usual among us, and then Rev. G. Shober, was elected President, and Rev. John Reck, Secretary, for the ensuing year. To sustain a fraternal intercourse between the Synods of North and South Carolina, the Rev. M. Rauch appeared as a Delegate from the South Carolina Synod, and the Rev. H. Graber was appointed to attend at the next meeting of the South Carolina Synod, as a delegate from this body.

To aid several indigent young men, now prosecuting their Theological studies at our Gettysburgh Seminary, the Synod resolved, that each Minister, endeavor to collect

five dollars in each of his churches. The Rev. Daniel Scherer was appointed to missionate in the state of Illinois, and to collect all the information possible; to be reported by him, to the Lutheran Missionary Society of N. Carolina, at the next annual meeting.

For a more minute description of the state of religion within the jurisdiction of this Synod, we refer the reader, to the following report, which is appended to the minutes.

In reviewing the march of truth, and presenting a statement of Religion in the respective congregations under the care of this Synod, we find great reason for gratitude to the great Head of the Church for the indications of his grace and mercy to us in the past year, and also of lamentation over the desolation of our Zion in many places. Though it is not our privilege to record any extraordinary visitation of God's distinguished favor, or great and extensive revivals of religion; yet we can truly say that our labors have not been without success, and that the respectable accessions to nearly all our congregations give abundant evidence of this fact.

Our venerable father Storch has resigned his congregations for several years into the hands of his successors, in consequence of infirmity and age, but manifests much pleasure in the prosperity of true religion, and actively supports some of our Benevolent Institutions.

Rev. Mr. Shober has relinquished his former charge and only preaches in one congregation, situated in Stokes county, on account of old age and debility; and devotes much of his time in promoting Sunday Schools, in which he feels a peculiar interest. In his congregation there is a flourishing Sunday School consisting of about 50 pupils.

The Rev. Jacob Scherer has the care of five congregations situated in Wythe and Washington counties,

Virginia. Since his residence there, he has received eighty-two persons into full communion, by confirmation, who were hopefully pious, and who since have evinced by their deportment that a good work has been commenced in their hearts and *"that they are seeking a better country."*

Four Sunday Schools have been formed in these congregations this spring, consisting of nearly 200 pupils. In the past year Rev. J. Scherer baptized 87 infants and one adult, had 17 burial, and 307 communing members.

The means of grace are generally well attended, and some good, it is hoped, effected, but much still remains to be done. The religious education of children is too much neglected by parents, and too little interest manifested for vital piety by many of the old and young.

Rev. John Reck has the care of four congregations, besides several other places of occasional preaching, and it is a source of pleasure to him and of gratitude to God, that his churches are still growing. Altho' there has not been so great an addition of members, during the last year as in some former years, yet the Lord has still inclined the hearts of some to confess him openly, and a number more have made application, and who are now receiving instruction with a view to become members in future. Connected with these congregations, there are now eight Sunday Schools in operation, and have effected much good in some places. In the past year Rev. J. Reck baptized 53 infants, 11 adults, received by confirmation into full communion 17, has 277 communicants, and had 17 deaths, some of whom were among his most influential and conspicuous members.

In accordance with a resolution of the last Synod, a special conference was held in St. Michael's Church, on the 14th of September 1829, during which time ten sermons

were preached and the Holy Eucharist administered. A deep solemnity pervaded the audience and much good was effected. On Monday a *Missionary Society* was formed in this congregation Auxiliary to the Lutheran Missionary Society of N. Carolina and adjacent states, and a respectable number of persons subscribed immediately. If this plan would be adopted generally, by our churches, and each member only give 25 cents annually, much good could be done.

Rev. Henry Graber preaches in five congregations regularly, and occasionally in other places in Lincoln co., which are gradually increasing. The preaching of the Gospel is well attended more so of late than common. An increased attention is manifested for all the means of grace and we have reason to hope that good has been effected, and that many have experienced the power of religion in their hearts. During the past year, Rev. Graber baptized 63 persons, five of whom were adults, received by confirmation 35, buried 22, and has 100 regular communing members. The members of some of the sister churches are very friendly to us here, and liberal in supporting our churches; and altho' there is discord and contention without, yet we enjoy an entire ecclesiastical peace, for which we have great reason to be thankful.

Rev. Daniel Scherer has committed to his care at present three congregations in Cabarrus county, N. C. which are externally in a very prosperous condition. In the past year, he baptized 101 infants—received by confirmation into communion 77—had 13 deaths, and 317 communicants.

Rev. Jacob Miller has the care of five congregations in Davidson co. N. C. Nothing particularly interesting has occurred in these churches in the last year. He baptized 47 children, 9 adults, 8 of whom have

become full members, confirmed 20, had 9 deaths, and 90 communicants. Discord and contention prevailed in these churches, and as a natural consequence, vice and immorality abounded in many places to an alarming degree, but we hope for better times.

Rev. William Jenkins resides in Tennessee, and has the care of five congregations, where he has been laboring for some time, with considerable success. Loud and repeated calls for help, have been made from this section of our church, but in consequence of the scarcity of preachers, and the many destitute churches in other places, they have not yet been supplied. In consequence of this, Zion languishes here, and is anxiously struggling for deliverance of God—notwithstanding this state of things, there have been initiated by baptism 137 infants—received by confirmation 24—and has 185 communing members, besides a number who are now receiving religious instruction and who will become members in future.

From Rev. Andrew Sechrist's communication, it appears that he has the care of four churches in Virginia, and that they are gradually increasing. During the past year he baptized 51 infants and one adult, buried four, and has 135 communicants.

Rev. Jacob Kaempffer has the care of three congregations situated in Rowan county, N. C. which are in a prosperous condition but would be much more so were it not for the unfortunate discord which has existed already several years among some of the members. Since his location among them, he baptized 69 infants, had 13 burials and 323 communicants.

Rev. William Artz has the care of five congregations, situated in Orange and Guilford counties, N. C. and appears to be successful in his labors in building up the waste places of

Zion, in healing the breach, and uniting the hearts of the people in the bonds of the gospel of peace.

Rev. D. P. Rosenmiller, after concluding his missionary tour, located in Germantown, Stokes county, and preached there, and in three congregations in the neighborhood, and the surrounding country generally, during the space of six months—in that time he held communion twice, and administered the sacrament to 30, confirmed 9, and baptized 12 infants and one adult. In a few places, he had evidence of the success of his labors, but in other places the reverse was the case.

Rev. John Reichard, living in Davidson county, N. C. baptized 9 infants, and had 3 burials.

Rev. G. Shober has resigned all his congregations except one, in consequence of old age; in that congregation, he baptized, during the past year, one adult and seven children, and celebrated the Lord's Supper three times with twelve communicants. This congregation did not increase in number, owing partly to sectarianism, and partly to the removal of church members to Indiana. He dedicates most of his Sundays to the progress and increase of Sunday Schools; to their prosperity he is particularly attached. In his congregation, there is a flourishing Sunday School, with about 50 children; 16 Sunday Schools are auxiliary to the Stokes county Sunday School Union; more than 1000 children are there instructed.

Thus it appears from the Parochial Reports, though they are deficient, that our borders are still enlarging and the number of members gradually increasing. Although the Virginians have formed themselves into a new Synod, and some of the brethren have attached themselves to that body, our Synod still consists of 16 members. Three active and promising young men have been received from our *Seminary* at Gettysburg in

the past year, were licensed, and are now laboring in the bounds of this judicatory with considerable success. Forty-five congregations, besides several which are vacant or in a declining state, are attached to this body, and, in the past year, there have been reported 1868 communing members, 204 that have been added by confirmation, 28 adults by baptism, and 640 infants.

VIRGINIA CONFERENCE OF THE LUTHERAN CHURCH.

The Lutheran Conference for the valley of Virginia, assembled at New-Market, Shenandoah county, Saturday the 29th ult. Divine service commenced on Saturday, and was continued morning, afternoon and night, until Monday evening, in the Lutheran church, and during Sabbath in the other churches of the place, which had generously been given for the purpose. Such kind christian feelings we love and shall ever be ready to reciprocate.

On Sabbath, sermons were delivered, and the services of the day conducted by the Rev. Prof. Schmucker, of the Theological Seminary, Gettysburg, Rev. Riemenschneider, Meyerheffer, Medtard, Cline, and Eichelberger, in both the German and English languages. After morning service, the Lord's supper was administered in the Lutheran church, both in German and English, to a large number of communicants who in succession crowded around the table of their divine Lord and Master, making the whole solemn and impressive—a season we have reason to hope, that will not soon be forgotten.

During morning service, such was the crowd in the Lutheran church, that when such as wished to join in the communion, returned from the service in the other churches, it seemed impossible for them to gain admittance through the mass of hear-

ers literally stowed together, in every part of the building, giving the congregation the best proof that the church of their fathers had grown too small, as well as pleasure to themselves that already they had engaged in enlarging it. The congregation much regretted, with all present, that this enlargement had not been made before conference, as many were deprived of an opportunity of hearing. They hope, however, to have it completed during the present summer, when their consecrated house of worship will be a large and handsome one.

Not only during Sabbath, but till conference adjourned, the congregations were large and attentive, many having come from a distance and remained till the conference adjourned. All these will join with the clergy in grateful expressions of the kind, generous and hospitable attention on the part of the citizens and congregation of the place. They were such as shall cause the people of New-Market to be long and affectionately remembered.

On Monday morning at 9 o'clock, the conference was constituted with singing and prayer by the Rev. Riemenschneider; after which the Rev. J. Medtart of Martinsburg was elected president, and the Rev. L. Eichelberger, of Winchester, secretary; when the conference proceeded to the transaction of the business for which it met—such as the state of vacant congregations and districts of country within the limits of conference, and the manner of supplying them—the general state and prospects of religion, and the adoption of such measures as, under God, may tend to its promotion. The brethren were delighted to see that, amid many discouraging circumstances, the cause of Christ, their divine Lord and Master, and his truth, was prevailing over ignorance, error and irreligion. As the necessary preparatory measures have been taken for

the formation of new ecclesiastical bodies, they look forward with satisfaction to the complete organization of their synod in the fall, in which the interests and wants of the church in Virginia will claim and have hereafter that attention which its situation demands.

The business of conference being over, the brethren, after service in the evening, and the singing of their usual hymn at parting, separated, leaving with the people the gospel they preached, together with their prayers for the kind attention they received, and with each other the earnest exhortation to remain faithful—in our ministry to offer ourselves unto God—to remember that our recompense of reward is on high—and that in this, the work of our hands, the God of heaven will prosper us: On Tuesday morning the members, generally, left for their respective homes.—*Virginia Paper.*

From the Evangelical Luth. Intelligencer.

THE QUESTION—WAS LUTHER AN
ABSOLUTE PREDESTINARIAN?—
EXAMINED!

Mr. Editor—I was much surprised to see in your last number that the question: "Was Luther an absolute Predestinarian?" was again compelled to make its appearance. I thought with you, that it had been put to rest. I would, however, since it has again been proposed, make a few remarks on the statement of the question itself, before you dismiss the subject entirely. The question is very unfairly stated. What would you think, if the Catholics, irritated by the many charges which are now so frequently, and so deservedly made against them, would retort by asserting that Luther was a Catholic? Would not every sensible man call it a pitiful subterfuge, if the Catholics would, triumphantly as they thought, exclaim:—"you call yourselves Protestants—you renounce our

doctrines, and call them unscriptural and absurd—you deny the authority of Councils and the supremacy of Popes. But you forget that the very author of your secession from the Catholic church, Luther was himself a Catholic—you forget that he maintained the supremacy of the Pope, and was as much opposed to heresy as we are now. Luther was a Catholic." "True"—we would answer, "*but did he remain a Catholic?* We know that, owing to his early education, he was led to believe and advocate those doctrines of your church, which we now reject. But as soon as divine light broke on his mind, he speedily renounced them himself."

Or, Mr. Editor, what would you think of the Jews, if *they* would "come out against" us, and exclaim—"These Christians pretend to have a fuller revelation than we possess—they renounce our holy law, slight our ceremonies and call them useless. What inconsistency! Their very founder and his messengers, who propagated this religion were all *Jews*—all observed our ceremonies—St. Paul himself was a warm defender of our faith—and yet these Christians pretend that they cannot retain our ceremonies because Christ, St. Paul, and the other apostles, *who were all Jews themselves* and observed those ceremonies, inculcated a *deser-tion* of the Jewish religion." We would again say: "True—*but did these apostles remain Jews?* If even they were Jews, you have still no just reason to triumph. Is a man never allowed to correct his errors, remove his ignorance and defend the truth?" Why then, Mr. Editor, why are we harrassed by the perpetual recurrence of the question:—"Was Luther an absolute predestinarian?" Why do you not sometimes vary the question, to gratify the Catholics or Jews, and say, "Was Luther an absolute Catholic?" or "Was St. Paul an absolute Jew?"

It is a well known fact that Luther entered into a convent of Augustinian friars, and that he studied with much interest,* the writings of St. Augustine, who may be called the Father of the Predestinarian scheme. It is notorious, besides, that St. Augustine, whose youth by his own account was spent in perfect idleness and the worst dissipation, till he was converted, knew so little Greek, that he could not read the Greek Testament with ease.† Hebrew was quite out of the question. After he directed his mind to Theology, he zealously defended whatever he imagined to be the truth. In his endless controversies with the Pelagians, he was of course, much excited, and being frail, as we all are, he proceeded in the heat of the dispute, too far, like the Pelagians, and made many assertions which his sober reason would have disclaimed.‡ Whenever he found in the Vulgate or Latin Bible the words *predestin-*

* Seckendorf col. 59, of the German Translation.

† Doederlin says, (Jnst. Th. Ch. Lib. i. Cap. i. Sect. ii. §96, p. 360, sixth ed.) Sed cum Augustinus, vir sane disertus et ingeniosus, *linguarum autem, prout, ipse fate-tur, ignarus*, hanc predestinationis voculam amplexatus esset, eamque e lingua latine consuetudine explicaret, &c. &c. See also Reinhardt Do. gm. §119. p. 442, s. of the 3d ed.

‡ Perhaps too, St. Augustine wished to atone for his former heresy, by defending with the greater warmth and zeal that which he now believed to be the orthodox faith, in opposition to the heretics. He had been a strenuous advocate of the Manichean system. His previous attachment to this strange, fantastical heresy, does not, however, militate against our belief that his subsequent profession of Christianity was sincere. Like Luther, like the Apostles, (in their previous notions of a temporal Messiah, &c.) he had commenced with opinions not founded in truth; but instead of being censured, he deserves our warmest applause, for having burst from his trammels, and having rejected at least some of his unchristian and heretical sentiments. We have not time to make long extracts, in order to substantiate this statement, nor are they needed. But if they should be required, they can at any time be easily furnished.

are, *eligere*, *electio*, &c. he immediately concluded that these were so many confirmations of his own preconceived opinions, without examining their true import, or proper application. He grasped with eagerness at those latin words, just as all warm disputants will force every thing that has the least shadow of resemblance to their views, to bear on their side of the question, and think that as they are right, every thing must coincide with their opinions—verifying the well known maxim, that the head is often the dupe of the heart. He knew not that these words frequently refer, not to a choice from among Christians, but from among heathens and Jews, and had no reference to Christians—he knew not that they often signified, in the Greek idiom, merely the *chosen*—well beloved of God—that the elect, as when a whole congregation is addressed by that name, were those who had renounced the errors of Judaism and Heathenism, as we often apply, in familiar discourse the word “choice” to an object which appears to us to be possessed of excellence or be free from defects. But without entering into a discussion of this thorny subject, we would add that St. Augustine’s want of a correct knowledge of the Greek language, which he often regretted, together with his ignorance of the right rules of interpretation, permitted him to adopt and inculcate many erroneous views. As a proof of his unacquaintance with these subjects we merely refer to the contradictory remarks, hasty assertions, doctrines maintained, modified and again denied, with which his works abound, and which are mentioned by almost all who write of him or his acquirements. Luther who was intimately acquainted with his writings, adopted at an early period, some of his views.—Before his ideas were perfectly matured, before he had formed the plan which he afterwards followed, or be-

fore he knew how wide and irreconcilable the schisms which he had occasioned in the Catholic church, would be, or how much depended on him, he had engaged in a controversy with Erasmus concerning free will; and like St. Augustine, becoming irritated as the controversy proceeded, venerating his teacher St. Augustine, and not yet having those clear views which he afterwards expressed, he, in some degree, *appeared* to advocate Augustinianism, but without using or approving of the harsh expressions of the Predestinarians.* How tenaciously did the apostles cling to their fond notions of a temporal Messiah. How long was it before they would comprehend the words of Christ. Though he gave them so many opportunities to correct these views, and so often told them to expect no *temporal* advantages from him, they still would believe that he was to restore the Jewish commonwealth. If they who enjoyed a personal intercourse with Christ, still retained for a season the hopes and feelings of their youth, is it surprising that Luther for a season did not banish those impressions from his mind which he had received in early youth? Do we not lay great stress on the argument, that if the disciples, who were Jews, attached to the Mosaic law, expected it to be a permanent institution and had no idea of a change—if they relinquished all these opinions without the hope of gain, it must have been the *force of truth* which changed their views? Now if Luther, after having been educated as a Catholic, after having imbibed at an early period, from St. Augustine, those ideas concerning Predestination, &c. with which his memory is still reproached, (unjustly and falsely in reality) is it not a triumphant proof, on our part, of the falsity of Catholic and Augustinian or Calvinistic views, if he afterwards effaced the impressions of his youth,

* Augustine, Dogmengeschichte §285.

banished these opinions which he had hitherto cherished, and adopted views altogether opposed to his former system of faith, and this with the prospect of calumny, danger, and perhaps death? Is it not another proof that truth is powerful and will and must prevail?

J. G. Walch says in his *Introd.* in *Lib. Luth. Symb.* p. 318, that the Reformed took advantage of some expressions in Luther's work *De Servo Arbitrio*, and maintained that he taught Predestination. The apparent error of Luther was, however, explained in P. Haberkon's "*Necessarii et solida vindictio libri Lutheri de Servo Arbitrio*"—and in various other writings, the remarks, also, p. 877, that Luther's views of this doctrine were altogether in opposition to those of the Reformed, if we are to believe his own writings. This is fully proved by Rambach in a little work, entitled "*des seeligen Mannes Gottes Martini Lutheri wahre Meynung, &c.*" It would occupy too much space to make a full quotation from Walch. The witnesses of the Predestinarians, I think, are the following: (1.) The commentary on the epistle to the Romans. This was written 1514, A. D. three years before Luther commenced the Reformation, (See *Introd. Hist.* prefixed to C. M. Pfaff's edition of the *Symbolical Books.*) (2.) The commentary on the ep. to the Galatians. This was written 1516, A. D. Both these works, written before Luther commenced the Reformation, and while he entertained his former Catholic and Augustinian views, incline apparently to predestinarianism. However, they are not to be adduced as arguments, any more than we would reproach one of the Evangelists for having, when he first began to follow his Master, still expected a temporal Messiah. Luther wrote under an influence which time, his own good sense, and the grace of God happily removed.

(3.) *Liber De Servo Arbitrio*. This book, on which Predestinarians, misled by certain expressions, principally rest their charge, was written (Seckendorf col. 720,) in the year 1525, more than *twenty years before Luther's death*, which occurred in 1546. It was republished in 1664, by Sebastian Schmid, the celebrated Latin translator of the Bible, and accompanied by annotations, in which he successfully vindicated Luther's memory against the aspersions of those who attributed to him a belief in an unconditional decree.* We are to consider, besides, that as he was strongly opposed to the Pelagian views of man's remaining strength, and as he treated the subject philosophically, as Erasmus had done, many of his expressions were either stronger than he would at another time have used, or were liable to misapprehension, from the fact that language is too defective to express every shade of meaning in such an abstract subject.

We say then, that Luther many years before his death, appeared to incline to some of those views which belong to the Calvinistic scheme, just as he had previously believed Catholic doctrines. *But*, in the course of time, as he devoted more intense study to the scriptures, and as the dawn changed into full sun-shine, as divine light and truth gradually arose in his soul, all those vapors and mists, both of Catholicism and Augustinianism vanished gradually but totally from his mind; and he finally renounced and most solemnly disclaim-

* It was again published in 1707, by J. J. Zentgraf, together with the annotations of Schmid, and an apologetical preface (Seckendorf col. 721. Walch, p. 319.) Augusti also mentions a work or dissertation by Trelund, published in 1717, and entitled "*De Lutheræ doctrinæ absoluti decreti suspitione multis et manifestis testimoniis absolutæ.*" In these works, which deserve to be translated and republished here; there is no doubt sufficient testimony to convince our skeptical contemporaries that Luther gave no credence to the doctrine of Predestination.

ed all his former erroneous ideas. In all his subsequent writings to the day of his death, he taught doctrines decidedly opposed to Predestination. Hence nothing of this doctrine appears in any of our Symbolical books; it is, of course, not taught in the Augsburg Confession, and is most strongly reprobated and indignantly rejected in the Formula Concordia. But would Luther have omitted it in the Augsburg Confession, if he had in the most remote degree believed it to be true? Why does he write, preach and teach doctrines that strike at the very root of Predestination, why give not, to his latter years, when the whole Protestant world received his decisions as oracles, even the least hint, that he believed Predestination? It is folly, to make the assertion—it bears contradiction on its own front.* When, therefore it is said, that Luther was a Predestinarian, it may appear to be partially true, as applied to his earlier years; it is false, altogether false, as applied to the last years of his life, when his mind was fully illuminated. If, then, any still persist in calling him a Predestinarian, without considering all those circumstances, it would be quite as dignified

quite as candid, if you would say that you could prove to the satisfaction of all who would apply to you, that Luther was a Catholic and St. Paul a Jew.

Before I conclude, I have one more remark to make, occasioned by the same article in your last number. It is very much the fashion among our own members, as well as many of those of other denominations, to call the Lutherans, Arminians. But why not as well call us Catholics, Methodists, Hopkinsians, Jews, or any thing else? Each denomination has some one doctrine at least, in common with us. By way of an example, the last new sect is called, I think, the "Hicksite." They believe in a future world—so do we. But it would be folly to name us therefore "Hicksites." Arminius, from whom the party has its name, did not renounce his Calvinistic tenets and openly advocate Lutheran views till the year, 1591, which was long after the Lutheran Church had received a definite form and inculcated the same doctrines which are now designated as Arminian. We are very far from admitting all the doctrines of Arminius—why then, if he received some of our doctrines, taught by our church long before he appeared in public as their advocate, should we adopt his name? For the sake of convenience, it may be proper to designate us and Episcopalians by the term Arminian, implying that we reject predestination, &c. Still our own name, and that of the Episcopal church should speak for themselves, particularly since it may occasion a misunderstanding in many, and lead to the belief that we sanction all the views of Arminius, if we adopt his name.

I have written these remarks as they suggested themselves to me, when I read the article in your last number, p. 153. I have given but few references or quotations, but they are at hand to prove any of the

* Dr. Endress, in his essays published in your Intelligencer, has quoted passages which might convince any candid person that Luther gave no countenance to the doctrine. He must indeed have otherwise been a most inconsistent, wavering, weak man. In Walch's edition of his 'Kirchen Postill,' p. 701, he proposes the question (in a discourse published 1540, *six years* before his death,) "Who knows whether I am elected," and shows the folly of such doubts, by demonstrating that *all* are elected, that all human beings are included in the number of those for whom Christ died, and that all can, if they will, participate in the benefits of Christ's death. He then adds—"Be ware that you do not exclude yourself—do not thus give the lie to the word of God." Now according to the Calvinistic plan, which Luther is said, but never proved to have adopted, some are already excluded; but how will we reconcile this with Luther's earnest appeals? A countless number of expressions scattered through his later works, prove that he abhorred the doctrine.

above assertions. If you think these remarks worthy of insertion in your next number, you will oblige

LUTHERANUS.

A SINGULAR PROVIDENCE.

(A curious and affecting Narrative.)

Sir Richard Cradock, a justice of the peace, who was a violent hater and persecutor of the Dissenters, and who exerted himself to enforce all the severe laws then in existence against them, happened to live near Mr. Rogers, to whom he bore a particular enmity, and whom he wanted above all things to have in his power. Hearing that he was to preach at a place some miles distant, he thought it a fair opportunity for accomplishing his base design, and in order thereto he hired two men to go as spies, and take down the names of all the hearers whom they knew, that they might appear as witnesses both against them and Mr. Rogers. The plan seemed to succeed to his wishes. These men brought him the names of several persons who were present at the meeting, and he warned such of them as he had a particular spite against, together with Mr. Rogers, to appear before him. Knowing the violence of the man, they came with trembling hearts, expecting to be treated with the utmost severity. While they were waiting in the great hall, expecting to be called upon, a little girl, about six or seven years of age, who was Sir Richard's grand daughter, happened to come into the hall. She looked at Mr. Rogers, and was much taken with his venerable appearance. He being naturally fond of children, took her upon his knee and caressed her, which occasioned her to conceive a great fondness for him. At length Sir Richard sent a servant to inform him and the rest that one of the witnesses being taken ill, was unable to attend, and that therefore they must come again another day.

They accordingly came at the time appointed, and being convicted, the justice ordered their mittimus to be written to send them all to prison. Mr. Rogers expecting to see the little girl again, brought some sweetmeats with him to give her. As soon as she saw him she came running to him, and appeared fonder of him than before. This child being a great favorite with her grand father, had got such an ascendancy over him that he could deny her nothing, and she possessed such a violent spirit that she could bear no contradiction, so that she was indulged in every thing she wanted. At one time when she had been contradicted, she ran a pen knife into her arm, to the great danger of her life. This bad spirit in the present instance was overruled for good. While she was sitting on Mr. Rogers's knee, eating the sweetmeats, she looked earnestly at him, and asked, "What are you here for, sir?" He said, "I believe your grand father is going to send me and my friends to jail."—"To jail!" said she, "Why, what have you done?" "Why, I did nothing but preach, and they did nothing but hear me." "He shall not send you to jail!" replied she. "Aye, but my dear," said he, "I believe he is now making out our mittimus to send us all there." Upon this, she ran up to the chamber, where Sir Richard was, and knocked with her head and heels till she got in, and said to him, "What are you going to do with my good old gentleman in the hall?" "That's nothing to you," said he "get you about your business." "But I won't," says she, "He tells me that you are going to send him and his friends to jail; and if you send them, I will drown myself in the pond as soon as they are gone. I will indeed."—When he saw the child thus peremptory, it shook his resolution, and induced him to abandon his malicious design. Taking the mittimus

in his hand, he went down into the hall, and thus addressed these good men: "I had made out your mittimus to send you all to jail as you deserve; but at my grand child's request I drop the prosecution and set you all at liberty." They all bowed, and thanked his worship; but Mr. Rogers, going to the child, laid his hand upon her head, and lifting up his eyes to heaven, exclaimed, "God bless you, my dear child. May the blessing of that God whose cause you did now plead, though as yet you know him not, be upon you in life, in death, and to all eternity."

The above remarkable story was told by Mr. Timothy Rogers, the son of the ejected minister, who had frequently heard his father relate it with great pleasure; and the celebrated Mr. Thomas Bradbury once heard it from him when he was dining at the house of Mrs. Tooley, an eminent christian lady in London, who was distinguished for her religion and for her love to Christ and his people, whose house and table, like Lydia's, were always open to them. What followed is yet more remarkable, as containing a striking proof of Mr. Rogers's prayers for this child, and the blessing which descended upon her who had been such an instrument in the deliverance of the persecuted servants of God. Mrs. Tooley had listened with uncommon attention to Mr. Rogers's story, and when he had ended it, she asked him, "And are you that Mr. Rogers's son?" He told her he was—upon which she said, "Well, as long as I have been acquainted with you, I never knew that before; and now I will tell you something that you do not know: *I am the very girl* your dear father blessed in the manner that you have related, and it made an impression upon me that I never could forget."

Upon this double discovery, Mr. Rogers and Mrs. Tooley found an additional tie of mutual love and af-

fection; and then he and Mr. Bradbury expressed a desire to know how she, who had been brought up in an aversion to Dissenters and to serious religion, now discovered such an attachment to both—upon which she cheerfully gave them the following narrative:—

After her grand father's death she became sole heiress to his estate, which was considerable. Being in the bloom of youth, and having none to control her, she ran into all the fashionable diversions of the age, without any restraint; but she confessed, when the pleasurable scenes were over, she felt a dissatisfaction both with them and herself that always struck a damp to her heart, which she did not know how to get rid of any other way than by running over the same round again and again. But all was in vain.—Having contracted some slight illness, she thought she would go to Bath, hearing that it was a place for pleasure as well as health. When she came thither she was providentially led to consult an apothecary, who was a very worthy and religious man. When he inquired what ailed her, she answered, "Why, doctor, I don't ail much as to my body; but I have an uneasy mind that I cannot get rid of." "Truly, Miss," said he, "I was so too, till I met with a certain book, and that cured me." "Books!" said she, "I get all the books I can lay my hands on—all the plays, novels, and romances I hear of, but after I have read them my uneasiness is the same." "That may be, Miss," said he, "and I don't wonder at it. But as to this book I speak of, I can say of it what I can say of no other I ever read, that I never tire in reading it, but can read it again and again, as if I had never read it before; and I always see something new in it." "Pray, doctor," says she, "what book is that?" "Nay, Miss," answered he, "that is a se-

cret I don't tell every one." "But could not I get a sight of that book?" says she. "Yes," replied he, "if you speak me fair, I can help you to a sight of it." "Pray, then, get it me, doctor, and I'll give you any thing you please." "Yes," said he, "if you will promise me one thing, I'll bring it you, and that is, that you will read it over carefully; and if you should not see much in it at first, that you will give it a second reading. She promised faithfully that she would. After coming two or three times without it, to raise her curiosity, he at last took it out of his pocket and gave it her. This book was the New Testament. When she looked at it, she said with a flirt, "Poh! I could get it at any time." "Why, Miss," said he, "so you might; but, remember, I have your solemn promise to read it carefully." "Well," says she, "though I never read it before, I'll give it a reading." Accordingly she began to read it, and it soon attracted her attention. She saw something in it, wherein she had a deep concern, but her mind now became ten times more uneasy than ever. Not knowing what to do, she soon returned to London, resolved to try again what the diversions there would do to dissipate her gloom; but nothing of this kind answered her purpose.—She lodged at the court end of the town, where she had with her a female companion. On Saturday evening, she had a remarkable dream, which was that she was in a place of worship, where she heard a sermon; but when she awoke, she could remember nothing but the text. This dream made a deep impression on her mind, and the idea she had of the place, and of the minister's person was as strong as if she had long been acquainted with both. On the Lord's day morning she told her dream to her companion, and said that after breakfast she was resolved to go in

quest of the place, though she should go from one end of London to the other. They accordingly set out, and went into several churches as they passed along, but none of them answered to what she saw in her dream. About one o'clock they found themselves in the heart of the city, where they dined, and then set out again in search of the place of worship. Being in the Poultry about half after two o'clock, they saw a great number of people going down the Old Jewry, and she determined to see where they went. She mingled with the company, and they conducted her to the meeting-house where Mr. Shower was the minister, in the Old Jewry. As soon as she entered the door, and surveyed the place, she turned to her companion, and said with some surprise, "This is the very place I saw in my dream." She had not been long there before she saw Mr. Shower go up into the pulpit, and, looking at him with greater surprise, said, "This is the very man I saw in my dream; and, if every part of it hold true, he will take for his text, Psalms cxvi, 7, 'Return to thy rest, O my soul, for the Lord hath dealt bountifully with thee.'" When he rose up to pray, she was all attention, and every sentence went to her heart. Having finished his prayer he took that very passage for his text, and God was pleased to make the discourse founded upon it the means of her saving conversion, and thus she at last found what she had so long sought elsewhere in vain—"Rest to her soul!" And now she obtained that blessing from God, the fountain of felicity, which pious Mr. Rogers so many years before had so solemnly and fervently implored in her behalf.

The sum total contributed by all the different religious societies during the last year, whose annual meetings were held in London, during the month of May, is £300,972.

Poetry.

LINES TO AN ORPHAN.

BY MRS. HEMANS.

Thou hast been reared too tenderly,
Beloved too well and long,
Watched by too many a gentle eye,
Now look on life—be strong!

Too quiet seemed the joys of change,
Too holy and too deep;
Bright clouds, thro' summer skies that range,
Seem oft times thus to sleep,—

To sleep, in silvery stillness bound,
As things that ne'er may melt;
Yet gaze again—no trace is found
To shew thee where they dwelt.

This world hath no more love to give
Like that which thou hast known;
Yet the heart breaks not—we survive
Our treasures—and bear on.

But oh! too beautiful and blest
Thy home of youth hath been;
Where shall thy wing, poor bird! find rest,
Shut out from that sweet scene.

Kind voices from departed years
Must haunt thee many a day;
Looks that will smite the source of tears,
Across thy soul must play.

Friends—now the altered or the dead—
And music that is gone,
A gladness o'er thy dreams will shed,
And thou shalt wake alone.

Alone!—it is in that deep word
That all thy sorrow lies;
How is the heart to courage stirred
By smiles from kindred eyes!

And are these lost? and have I said
To aught like thee—be strong?
So bid the willow lift its head,
And brave the tempest's wrong.

Thou reed! o'er which the storm hath passed,
Thou shaken with the wind,
On one, ONE friend, thy weakness cast,
There is but ONE to bind.

From the Atlantic Souvenir, for 1830.
THE DELUGE.

BY FREDERICK S. EGKARD.

One last strong effort and he gain'd
A refuge on the steep,
The lingering rock which yet remain'd
Uplifted from the deep;
He had invoked despair,—she gave
A strength to stem the torrent's wave
And whirlwind's iron sweep,
And now were won, that contest o'er,
A few dark hours of anguish more.

There was no hope! a frowning sky
Had veil'd the sun in gloom,
And fearful sounds were rushing by,
Like wailings for the doom;
He look'd around—the waters lay
Wild and remorseless o'er their prey,
An universal tomb;
Yet from his glance they could not hide
The frightful secrets of their tide.

There was no hope! and now he stood
Upon that towering hill,
Erect and stern and unsubdued,
And calm midst utter ill,
So long had storm and madness been,
And vengeance ruled the tortured scene,
To desolate and kill,
That with the lightning's lurid glow,
His thoughts flash'd wildly o'er his wo;

"Earth! earth! the doom may be withdrawn,
The raging wave subside;
And God's pure day once more may dawn
In brightness far and wide;
But yet though surge and cloud disperse,
A consciousness of this strange curse,
By which thy children died,
Shall, through all future ages, be
Like a dim terror laid on thee!

"Fierce and unnatural in thy crime,
Darkly thy fate is cast;
Waning from nature's earliest prime,
Thy strength for aye has past;
Thousands of giant mind and form,
Struggling like angels with the storm,
Yet overwhelm'd at last;
And all we cherish'd swept away,
As things too worthless for the day."

The voice was hush'd—a sudden bound,
A foaming on the wave,
And the vex'd waters closed around
Their last unquiet grave;
The same Almighty power which bade
Ruin and woe his works invade,
Relented now to save;
And slowly, at the strong command,
Appeared the desolated land.

The Treasurer of the Domestic Missionary Society of the Lutheran Church in the state of New-York, acknowledges the receipt of the following sums:—

Hartwick—Rev. G. B. Miller, additional payment, to constitute him member for life, ... \$10 00
Schoharie—Missionary Society of St. Paul's Church, ... 18 75
Collection in the church, Aug. 3, 1830, 2 82

EDUCATION FUND.

From Female Education Society of Hartwick, ... \$18 67

LUTHERAN MAGAZINE.

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[NO. 6.]

Original.

For the Lutheran Magazine.

BRIEF DISCOURSES—No. III.

Earthly and Heavenly Mindedness.—Text,
Matthew vi, 24—34.

A few verses preceding the words of the text, Jesus says to his disciples, "where your treasure is, there will your heart be also." As much as to say, What you consider as the best and dearest object, of that you will think the most—be the more frequently engaged in it, and remember it of your own accord, without needing to be reminded of it; you will be unwearied in your endeavors to obtain it, and having obtained it, you will carefully preserve it. You will consider the possession of it as your greatest happiness and enjoyment; and looking upon the loss of it, as your greatest calamity. Thus it is in spiritual and in temporal things. And thus every man can at any moment positively determine the state of his soul, unless he is determined hypocritically to deceive himself. There has, indeed, a great change taken place in all men respecting these things, from what they were at their first creation. It was not, to be sure, the divine intention that our first parents should at once, like the Angels, come to heaven and be exclusively engaged in the service of God. It is said, Gen. ii, 15, of Adam, before Eve was created, "The Lord God took

the man and put him into the garden of Eden." For what purpose? that he should "dress it and keep it." Hence, also, we read in 1 Cor. xv, 47, 48, "The first man is of the earth, earthy—as is the earthy, such are they also that are earthy." Still, man then enjoyed even a visible intercourse with God; and as his understanding formed in the divine image, was enlightened that he could penetrate into the innermost nature of all created things; so also, in all things, did the wisdom, power and love of God, manifested in every creature, shine into his eyes and heart, that no earthly nor any other creature, could lead him away from God, but served to bring him nearer. Hence, amidst the variety of objects with which man was surrounded, God continued to be his *highest good*, to which he clung with his *whole heart*. But after the fall the case was sadly altered. In Gen. vi, 3, we read of the whole human race, that "man is *flesh*;" that the *spirit* was departed from them, and they would no longer listen to his strivings. But especially in the New Testament, this *earthly* and carnal mind of man is revealed and condemned. In Rom. viii, 5—8, "For they that are after the flesh do mind the things of the flesh;—to be carnally minded is death—because the *carnal* mind is enmity against God—they that are in the *flesh* cannot please God."

Therefore did God suffer his Son, to become man in *our flesh*, that through him we might again become spiritual and obtain a heavenly mind.

In the words of the text, our Saviour has declared to us wherein the earthly and the heavenly mind consists; warning us against the one and recommending to us the other. But we ask, what is the character of too many of those who profess the doctrine of Christ in respect to this subject?

The Lord Jesus here declares that the Heathens are anxious and distrustful, saying, "what shall we eat? what shall we drink? Wherewithal shall we be clothed?" We wish that it might be asserted with truth that the heathens *only* do this. But many are the instances, where mere natural and unconverted persons, whether called Christians or not, do the very same. When men are placed in circumstances in which they cannot live in the luxuries and superfluities of life,—or by means of a salary or other income, but must depend for a support by the labor of their hands; especially in times of distress, and possessing the bare necessities of life, or when they do not prosper as they could wish, or have in seasons past. What is the first and chief care and concern of all such persons? What engrosses the whole of their attention? Whither are their thoughts and endeavors directed? To heaven? To that which is eternal? Surely not; but upon *food* and *clothing*. Many of them, if we should desire them not to suffer this to be their first and greatest concern, would imagine we were deriding them; or they would reply, if you were in my

situation, you would soon think and speak differently. Notwithstanding it is a truth of God, that what is eternal, should always have the preference. Therefore, Jesus taught us in the Lord's prayer, to pray in the following order: 1. Hallowed be thy name, our father in heaven. This is the chief thing of all. 2. Thy kingdom come. 3. Thy will be done, as in heaven, so also upon earth. Then first follows the petition, 4. Give us this day our daily bread. Prudent care is never forbidden, but that distracting and uneasy solicitude about the wants of life, or concerning the future. And again; to rely so much upon the providence of God, as to neglect the means, or use the powers and faculties with which the Divine Being has endowed us, is to tempt him, and act as an infidel. Therefore, the very circumstances of need, in which many persons are placed in this world, ought to excite them the more to gather a treasure in the heavens, that shall endure. Thus would the troubles of this life become much more supportable, and they would here already be rich in God.

As to other unconverted persons, who have not these cares and anxieties as to the means of subsistence, yet they are no less earthly minded, some in one way, and some in another. Thus, Paul, Phil. iii, 18, 19, speaks of persons "who mind earthly things, whose God is their belly;" whose highest good consists in eating, drinking, and in the amusements and pleasures of the world. What does he say of them? He says, "that they are enemies of the cross of Christ, whose end is destruction." Of another

class, our Saviour says, that they *serve Mammon*, that is, as Job expresses it, xxxi, 24, 25, "They make gold their hope, and say to the fine gold, thou art my confidence; they rejoice that their wealth is great, and their hands have gotten much." Or, according to Ps. lii. 7, they are men "that make not God their strength, and trust in the abundance of their riches." And now the Lord Jesus says expressly of such, *Ye cannot serve God and Mammon*. Though they may pretend outwardly to serve God, yet in their hearts, to which the Lord looks, it will be seen that it is not true; because they will hate the one and love the other, and in their hearts they cling to their *riches*, and despise their *God*. Reader! pause a moment; the Lord probably has bestowed upon you *liberally*; and from the abundance which he has given you, has your heart delighted to relieve the wants of your fellow creatures, and promote the cause of Christ?

Among persons who are awakened, there is a great difference in regard to this subject. Many, at the very first impression which the gracious call of God makes upon their hearts, manifest so much sincerity, that at once, all earthly things appear, in the contrast, poor and worthless to them. Peter and his brother Andrew were fishermen; and altho' to a poor man, it seems quite as hard to lose the little he has, as to a rich man to lose his wealth, yet Peter could say, as we read, Mat. xix, 27, "Behold, we have forsaken all, and followed thee." James and John left not only their ship, but their fa-

ther also, and followed Jesus—Mat. iv. 22. More than this; sometimes such as are intent upon acquiring wealth, by means of usury, &c. have in a moment, to the astonishment of all, torn themselves loose from their attachment to earthly things. Matthew sat at the receipt of custom, but when Jesus said, "follow me," he immediately rose and followed him. Mat. ix, 9. Again; when Jesus said to Zaccheus, that he would abide that day in his house, he was so filled with joy, that he "stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man, by false accusation, I restore him four-fold." Luke xix, 8.

With others, again, who have also been awakened, it is not only very difficult for them to forsake earthly things, but it is frequently the only reason that they cannot come to a resolution of following Christ. The rich young man, who asked Jesus, *what he must do to inherit eternal life*, must have had much that was good about him, because it is expressly said, Mark x, 21, that Jesus *loved him*; but when the Saviour told him, "*one thing (only one) thou lackest: go and sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross and follow me.*" He was discouraged at this saying, and went away sad, for he was rich, and his heart was attached to his possessions; at which Jesus made the observation, "How hardly shall they that have riches, enter into the kingdom of God"! Reader! look to your *heart*. Young man, where is your *treasure*? Judas actually fol-

lowed Christ—the Saviour made him an apostle—he saw the miracles of Christ—he was one of those to whom Christ gave power *over all devils*—Luke xix, 1; but when he suffered the *love* of money again to take possession of his heart, then Satan also entered and persuaded him to betray the Lord Jesus; which when he had done, he fell into despair, cast the accursed price of blood from him, and went and hanged himself. Demas long followed Paul, and assisted him in preaching the gospel; yet after all, St. Paul complains of him, 2 Tim. iv, 10, “Demas hath forsaken me, having *loved* this present world.” The same apostle mentions of others, 1 Tim. vi, 10, that the *love* of money caused them to err from the faith.

Happy, therefore, are they indeed, who can at length firmly resolve, though it should be difficult at first, to tear off their hearts from the things of this world; who, when they discover that there is no alternative, that they must either give up Christ, or forsake those things which are a hindrance to their salvation, choose the latter course. And the very same that has been said of riches, holds good of every other species of earthly things, whether it be honor, ease or pleasure, or whatever else.

Believers in Christ Jesus, are, indeed, not all alike, in respect to this subject, some having made greater progress therein than others; yet of the very weakest in the faith, who are truly regenerated, we must be able to say, that they “seek first the kingdom of God, and his righteousness.” Jesus Christ and his apostles do not require of believers, that they shall have no earthly posses-

sions, but that they shall so enjoy them, “as though they possessed them not.” 1 Cor. vii, 30. Neither do they require that believers shall not “*use this world*,” but that they shall not *abuse it*. Ibid. v, 31.—Christ nor his apostles demand not that we shall accept of no place or honor, but in every such station maintain an humble heart. They ask not that we should entirely *neglect the body*, Col. ii, 23, but that we shall *so make provision for the flesh, as not to fulfil the lust thereof*. Rom. xiii, 14. And as many as are thus minded, to them we may say, 1 Cor. iii, 21, 22, “all things are yours, whether the world, or things present, or things to come; *all are yours*.” But at the same time, the things of eternity must continually gain more and more the preponderance in our hearts, and our longing for them become more ardent. Though every real child of God may not be able to say, with full consent of his heart, like a Paul, “We are confident and willing rather to be absent from the body, and be present with the Lord;” or, “I desire to depart and to be with Christ, which is far better;” yet, contrary to such as are carnally minded, it must ever be true of all the children of God, “Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now, if any man have not the spirit of Christ, he is none of his.” And again, we read in Phil. iii, 19, 20, of those who are earthly minded, yet of believers it is said, “our conversation is in heaven.” Still it is necessary to exhort believers in Christ, for their continual encouragement: “If ye then, be risen with Christ,

seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." Col. iii, 1, 2. As soon as Moses, Heb. ix, 25, 26, considers the recompense of reward (in heaven) he will no longer be called the son of Pharaoh's daughter, but rather chooses to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Then he esteems the reproach of Christ greater riches than the treasures of Egypt. Lord, for this, grant us thy holy spirit !

For the Lutheran Magazine.

PRIVATE PRAYER.

This holy exercise is recommended to us by the saints of God, in all ages. Among the venerable patriarchs, we especially read of Jacob in his secret intercourse with God at Bethel, and also at Periel. The prophets also, from Samuel to Malachi, were engaged in this duty of devotion : Daniel, in particular, worshipped God in his own chamber. And Christ, our divine teacher, has sanctioned it by his own example, and enjoined it in his sermon on the Mount. We are told by Matthew that he, on a certain occasion, having dismissed the multitude, retired by himself to a mountain, to pray, and remained there alone, till it was late. Mark, on another occasion, informs us, that he, on the morrow, having risen before the dawn, went out and retired to a solitary place, and prayed there. In addition to his example, he himself, in opposition to the hypocrisy of the Pharisees, solemnly enjoins this duty

upon us. But thou, says he, when thou wouldst pray, retire to thy closet ; and having shut the door, pray to thy Father ; and thy Father, to whom, though he is unseen himself, nothing is secret, will recompense thee.

This holy exercise is one of the simplest, the plainest, and the strongest evidences of real piety of heart, which we have in all the duties of the christian. The motives which urge one to practise it, are, either the conviction of sin, of righteousness, and of judgment to come ; or the sincere and unfeigned expressions of the heart to Almighty God, for his goodness and favor towards him. Otherwise he would not take so much labor and pains to worship his God ; otherwise he would not retire from the busy scenes of the world—pour out his complaints and his sorrows into the bosom of the Most High, and plead for reconciliation and peace with him. 'Tis true, we can pray to God in the true spirit of devotion, in the assembly of the saints, either in the sanctuary of the Lord, or at the family altar ; but in both instances, there may be much hypocrisy mingled in our worship. There is more ground for suspicion, that our hearts may not be right in the all-seeing eye of Heaven, than when engaged in private devotion. Our prayers may be mere lip service—we may attend to them, either out of custom, or wishing not to appear singular in the company of christians. But a man, who engages in private devotion—a man, who shuts himself up in his closet, or retires to a place of silence and solitude, and there wrestles with God in prayer—

there pours out his soul to *Him*, who is in secret ; reason dictates, that the motives which influence him thus to act and live, thus to think and pray, must originate from the conviction of his sins, and his anxiety of becoming prepared for heaven, through Christ our Redeemer. When the christian approaches God in secret prayer, with such motives, let him accompany his devotion with meditation. We are told in Genesis, that Isaac went out to meditate in the field, in eventide. No doubt, but that his principal object was secret prayer, accompanied with meditation on the wonders of creation and providence. No doubt, but that he took the advantage of a beautiful evening, and a retired walk, to hold communion with God ; and judging from his piety and general character, that it was his regular habit to live, having God always in his mind, whether rising in the morning, whether engaged in his daily avocation, or retiring at night on his pillow of sleep. Pious souls love retirement and solitude—they there can hold a free and unrestrained intercourse with their Maker, without having any earthly object to engage their attention—they there can raise their thoughts and affections from nature's works to nature's God. They have an inexhaustible subject to occupy their minds, and fill them with love and gratitude to the great ruler of all. The exercise of such devotion, is the refreshment and entertainment of the christian, after the hum and business of the day are closed, to relieve the fatigue of the same—to alleviate the mind—to calm every passion of the heart, and give that peace and serenity to the soul,

which is necessary for the repose of the night.

There are occasions, when christians should be much in private prayer. For instance, when it goes ill with Zion, and Babylon triumphs—when in times of great affliction and public calamity—when our hearts are cold and languid and lukewarm towards God—when the hand of providence is upon us, either in removing some one out of the circle of our kindred, or when we ourselves are the subjects of much mental or bodily pain. Christians should be much in private prayer, when commencing some important business, or entering upon some new calling in life. Of such, we have some striking examples recorded in holy writ: one in the case of Solomon, when the Lord appeared to him in Gibeon ; he prayed for an understanding heart, to govern with discretion the people over whom he was placed : and the other in Jabez, who, when setting out in life, called upon the God of Israel, that he might bless him—that he might enlarge his coast—that his hand might be with him, and that he might be kept from evil, so that it might not cause him great grief.

But the particular occasion on which christians should be much in private prayer, is on the Lord's day. Then it ought to precede, accompany and follow their attendance at the sanctuary of the Most High. They, with the dawn of that hallowed morn, should commence the religious observance of the same. As the sun of the natural world ushers in the sacred day, they should think, that this was the day on which the sun of righteousness rose triumphant over

death and the grave, scattering the shades of that moral darkness, which shrouded our religious horizon, and giving life and light to all who are willing to be guided by his heavenly light. On this sacred day, christians should call in their wandering thoughts—make an inquiry on the state of their souls, and sit in strict judgment over their own hearts.—They should exclude all wordly objects from their view, and retire in themselves—call to mind the number and the heinousness of their sins—place them openly before them—go to the fountain, Christ Jesus, and in earnest prayer seek to be washed and sanctified by his blood.

The works of creation and providence appear, on this hallowed day, to be heightened to a degree of beauty and holiness and grandeur, which are not observable on the other days; this calls forth the warmest and most devout aspirations in prayer to God. The din—the noise—the hum of activity, has ceased; all around—above—beneath, reigns solemn silence, save when the church-going bell sounds, to invite the worshippers of God to his temple: then the high and the low, the rich and the poor, the mighty and the ignoble, are upon an equality—they mingle their voices together, in chanting hymns of praise—they unite hearts, in acknowledging their dependance on God—they lament together, their failings and short comings of the commandments of their heavenly father—they jointly supplicate the God of grace, to pardon their sins through the atoning blood of Christ—they plead with humble, though accordant souls, to become fitted and prepared for glory

and honor and eternal life, through our blessed mediator. Christians, when the public assembly is dismissed, and each one, in solemn silence, returns to his respective home, will retire either to their secret chambers, or to some solitary place, to pour out their hearts in sincere gratitude to God, for having blessed them with the means of grace, and given them the institutions and ordinances of his house—they then will ponder in their minds, the great truths they have heard, and pray that the sanctifying influence of the holy spirit may accompany the words spoken by the voice of persuasion to every soul within its hearing, that they may become the more enlightened, and fitted for uniting in the great congregation and general assembly of the first born in heaven.

Again—Christians ought at all times, but especially on the Lord's day, encircle all mankind in the arms of benevolence, and present them to God, in their secret approaches to *Him*, that *he* may come over the mountains of their transgressions, and be near to them—that *he* may melt their strong hearts into the soft relentings of godly sorrow for sin—that *he* may lead and guide and direct them in the way everlasting, so that the song of praise and thanksgiving may be heard from the “cliffs of the north, and the isles of the south—from the shores of the east, and the wilderness of the west;” and all may, in one harmonious strain, like the sounds of many waters, arise, chanting, *Hallelujah, for the Lord God omnipotent reigneth!* But particularly, we ought then to remember those, who are connected to us

by the endearing ties of love and friendship, that they may be the objects of God's peculiar care, and that as we drop this dying flesh, we again may, in the realms of unfading bliss, unite, where we can mingle our songs of praise together, without one discordant note ; and as eternity rolls its immeasurable rounds, become the more glorified, and participate in the pleasures and joys around the throne of God. And oh ! what a soothing reflection is it to him, who is separated from kindred and home, when remembering in his private orisons to God, his fellow beings before the throne of mercy, his thoughts travel to the place of his nativity, where, under the direction of pious parents, he was first taught to lip out the endearing name of—*Saviour*. A sacredness is spread over that place—every object there appears hallowed to him—the friends of affection come in grateful remembrance to his mind—the tear, falling on account of separation, is wiped away by angels' hands, and the throbbing bosom is hushed into peace, on the reflection, that though absent in body, yet present in spirit, serving the Lord. A pleasing emotion steals over the mind, and calls forth our most devout thanks to God, that he is thus mindful of us—that he tenderly regards us in our low state, and gives us the privilege of coming before *Him*, to unbosom ourselves in the greatest confidence, for a blessing on each other's head—that our whole lives may be devoted to his cause, and that we may obtain the salvation of our immortal souls, so that when death shall finally separate us here, we may have the pledge of a happy union in heaven, the christian's home. NOEL.

Selected.

ANNIVERSARIES OF RELIGIOUS AND BENEVOLENT SOCIETIES IN FRANCE.

The *Archives du Christianisme* for May, contain detailed accounts of the anniversaries of the several religious and benevolent societies, which were recently held at Paris. The following is an abridged view of the proceedings at the meetings, with some of the principal facts contained in their reports.

Society for Elementary Instruction.

The annual meeting was on the 7th of April, Count Laysterie presiding. Baron Gerando read the report, which gave a hasty view of the several institutions in Paris and the departments, which were laboring in concert with the society. Honorable mention was made of the society for encouraging primary instruction among Protestants, and of the many Sabbath schools which had been organized and fostered by the Protestant pastors. Six children from Upper Ethiopia, redeemed from slavery, are now receiving an education from the society, near Paris. The society has three female schools in Paris, and another is to be established immediately. Besides these there are in Paris, 28 free schools, on the plan of mutual instruction. The society's house at St. Marceau contains daily 1000 children, with 12 schools for gratuitous mutual instruction, and one class of adults. Food is furnished for the necessitous.

The receipts of the society were 50,197 francs, and the expenses 48,207.

Religious Tract Society.

The meeting was held April 20th, and was attended by great numbers. M. Henry Lutteroth read the report, which stated that eleven new French tracts, three German, and three hand-bill tracts, had been published during the year, besides the Almanac

of Good Counsels for the fifth year, of which 21,000 copies has been disposed of. The whole number of tracts sold and distributed gratuitously, during the year, is 246,397; making the whole number circulated since the foundation of the Society to be 1,220,587. The receipts for the year was 7,420 francs, and the expenses 12,064.

Bible Society of Paris.

The meeting was held April 21st, Count Ver-Huell, the president, in the Chair. M. Lutteroth read the report; in which special notice was taken of the resolution of the American Bible Society to supply all the destitute families within two years. The receipts for the year were 43,377 francs, and the expenses 30,943.—Copies of the Bible were issued amounting to 6355, circulated wholly among the Protestants. The whole number of copies issued since the foundation of the Society is 110,000. The Strasburg Bible Society has issued 20,000 Bibles and Testaments, since 1815. It is estimated that 155,000 copies of the Bible have been distributed among the Protestants in France during the last fifteen years, by means of Bible Societies. In the course of the meeting, 3,000 francs were given to enable the Committee to furnish a Bible to every family in some one of the departments which they shall designate.

Society for the Promotion of Christian Morals.

The anniversary was on the 22d of April; M. Guizot presiding. Mr. Doin read the report. The receipts for the year, were 10,508 francs, and the expenditures 13,441. The Society publishes a journal entitled the *Archives Philanthropique*; it supports 63 orphans; it has committees on prisons, for preventing pauperism, for meliorating the condition of the blind, on religious liberty, &c.

Evangelical Missionary Society.

The annual meeting was held on

the 23d of April, the Count Ver Huell presiding. The report was read by M. Grand-Pierre, in which a particular account was given of the Society's mission to the Cape of Good Hope. The expenditures of the Society amounted to 24,902 francs, and the receipts to 31,131, and 452 fr. were collected at the close of the meeting. The *Journals des Missions Evangeliques* is published by the society and is receiving increasing patronage.

Society for the Encouragement of primary instruction among the Protestants.

The meeting was held on the 24th of April. The Marquis de Jaucourt, peer of France, and president of the Society, presided. M. Laffon de Ladebat read the report. Circulars have been addressed by the Society's committee to the presidents of the consistories, and the pastors, making inquiries respecting the number of schools and scholars. In many departments it is said that nineteen twentieths of the population receive no instruction. The French government, the last year, gave 10,000 fr. to the Protestant churches to aid in elementary instruction. The receipts of the Society are 3,010 francs most of which was raised in Paris.

From the Evangelical Luth. Intelligencer.

PASTOR OBERLIN.

The great advantages resulting from infant schools, have been witnessed in several cities of the United States, and we are certain, they will increase, until they shall be established in all our towns and villages. Not only, are the little plants less liable to accidents, which frequently befall those, that are entrusted to young and inexperienced nurses, but the mind as soon as it acts, is properly modelled, and directed to such objects, as will render the rising generation more virtuous, more useful and happier than those generally

have been, who were for years permitted to follow the unrestrained desires and propensities of the heart.

In our opinion, that children ought to be taught and directed as soon as they can articulate, we are not now singular, for many have been convinced of the propriety and necessity of some plan to cultivate the mind at an early day, although they formerly believed, that children should be permitted to stroll about, at their pleasure, for the first six or eight years.

It is with pleasure, that we record a notice of a Divine of our church, to whom the christian world is indebted for inventing the plan of infant schools. We extract it from the Saturday Morning Journal.—[*Edit.*

Infant Schools owe their origin to an obscure Lutheran minister in a half-savage corner of France—the Ban de la Roche, or Steinthal. The merits of their remarkable founder were buried in the remoteness and insignificance of his little parish, and it seems as if by mere accident the intelligence of his existence had been discovered. We allude to John Frederick Oberlin, Pastor of Waldbach, whose life was published in London last year, edited by a benevolent female, and which, whilst scores of pernicious English works have been reprinted with disgraceful haste, remains not only unpublished, but so far as we remember, unnoticed in this country.

The district of the Ban contains about 9,000 acres, and when *discovered*, had probably less than 200 families, scarcely civilized. A barrier of mountains secluded them from common intercourse with the neighboring provinces, and they hardly tilled the ground. The first effort to improve their condition was made by a German Lutheran minister, named Stouber. Upon coming into the district he indeed found what were called schools, but the instructor of the first he entered was a superannuated

swineherd, too decrepid to leave his bed; and the rest were shepherds who imparted their scanty knowledge to the children in the winter months. Many of the teachers could not read with any fluency, and few made pretensions to the art of writing.

Stouber's first effort was to procure better teachers, and in order to encourage the more informed class of inhabitants to undertake the task, abolished the name of schoolmaster, to which there was a decided aversion on the part of the recluse aristocracy, and substituted that of regents, or superintendents, under which title some consented to co-operate with him. By his exertions aided by donations from the German border, he provided books and a school house. Some opposition was made by the peasants to the system of instruction, from the dread that some occult mystery was concealed beneath the unconnected syllables of the spelling lessons. The progress of the bolder spirits, however, so effectually overcame this objection, that in a short time an *adult school* was established, which was taught on part of Sundays, and in the evenings of winter.

The bible was only known to the people by report. Stouber procured fifty copies, each of which he divided into three parts, for the purpose of more general distribution. Aided by the simplicity of his weekly sermons and private instruction, they soon were enabled to read with pleasure and understanding. In these employments the indefatigable minister spent seventeen years of disinterested labor, when he was called to a church at Strasburg. Anxious to provide a successor who would follow up his plans, he prevailed upon Oberlin, a native of Strasburg to succeed him; who, with his wife, undertook the charge in 1767, in the 27th year of his age, residing at the parsonage-house, left by Stouber at the village of Waldbach.

Oberlin, projected more extensive plans than his predecessor had attempted. His first effort was to persuade his parishioners to open a passable road, by which their territory might be reached, and the means of communication with the more civilized districts increased. The proposal was listened to with astonishment and incredulity; but when the worthy pastor took up a pick-axe and set laboriously to work himself, he was soon joined by his people. He continued to direct and share their labors, until in 1770, a communication was opened with Strasburg, and a bridge thrown over the intervening river. He introduced trades, by selecting from the elder boys, the best qualified, and apprenticing them to mechanics at Strasburg. The dwellings of the peasants were wretched cabins hewn out of the rocks, or sunk in the mountains: Oberlin caused them to build comfortable cottages. He taught them agriculture, and the method of raising fruit-trees, which made a magical change in the barren appearance of the county, and he finally established an agricultural society.

Oberlin directed his principal efforts, however, to the education of the youth. In the course of a few years, he procured the erection of a school house in each of the five villages, into which his parish was divided. "During the construction of these buildings," says his biographer, "the preparation of masters continued; but as Oberlin had observed with concern, the disadvantages to which the younger children were subjected, whilst their elder brothers and sisters were at school, and their parents busily engaged in their daily avocations, he laid down a plan for the introduction of *infant schools* also." He, therefore, in conjunction with his wife, appointed a *conductress* for each village. Instruction and amusement were blended. Two women were employed in each

school, one in directing manual tasks, the other in instructing and entertaining the children, who were from two to seven years old. When weary of sewing or knitting, the conductress would exhibit and explain to them, pictures relating to scripture subjects, natural history, and maps. She would also instruct them to sing moral songs and hymns, taking care to prevent the use of the barbarous *patois*, which was their vernacular tongue.

Thus trained, the children in due course entered the higher schools, in which a more elevated course of instruction was pursued. *Every Sunday* the children of each village assembled in rotation at the church, to sing the hymns and recite the religious lessons they had learned during the week, and to receive the exhortations of the good Pastor or *dear Papa*, as they called him. Besides this meeting, all the scholars were assembled weekly at Waldbach, where they were examined by Oberlin. His friends at Strasburg, subscribed liberally to aid his schools, and he was thus enabled to establish a circulating library for their use, to print a number of elementary works exclusively for them, and to procure some philosophical and mathematical instruments. Prizes were awarded to masters and scholars, to stimulate them respectively to diligent exertion. He prepared an almanac, filled with useful instruction and advice. He taught his pupils botany, and to draw flowers from nature. Every child, at a certain period, was required to plant two young trees, to impress early upon their minds the duty of contributing to the general prosperity.

We cannot follow the details of his patriarchal life: it was one scene of active benevolence and zealous piety. At one time he was so deeply impressed with a sense of the religious wants of America, that he determined to emigrate to Pennsylva-

nia, a design which was frustrated by the revolutionary war. As the population of the Ban increased, Oberlin introduced cotton spinning and weaving. The thriving settlement attracted much attention, and in 1818, the Royal Agricultural Society of Paris presented Oberlin with a gold medal, in testimony of his services to mankind, and especially in the science of agriculture. The decoration of the Legion of Honor was awarded him by Louis XVIII. He was visited by several travellers from England, who expressed the utmost gratification and astonishment at the good order and happiness which prevailed. Oberlin died in June, 1829, aged eighty-six. The Memoirs before us are of a cast which must captivate every reader. All that Utopians have dreamed of, seems to have been realized by the community, whose history is identified with the life of the Pastor Oberlin.

ADVICE TO A YOUNG CLERGYMAN.

Make these great truths—(viz. the union of the doctrines of the Trinity, the incarnation, and the atonement; the necessity of divine assistance to restore the soul to its Creator, certainty of the resurrection from the dead; and the undoubted usefulness of the two appointed sacraments, the outward means of grace, and that system of church government which is founded upon Scripture and antiquity, upon usefulness and reason,)—make these great truths the foundation of your preaching, and you will then attain to the character of a true Catholic. Live but according to these, and you will be the real christian. Never suppose that by shrinking from the bold declaration of these truths, you will conciliate one enemy of christianity, or establish one wavering christian in his faith. Never imagine that because the doctrine of the Trinity is mysterious, or the doctrines of the atonement and divine assistance have been perverted, you

will do well by avoiding to affirm their truth. Never condescend to degrade your hallowed cause, by interpreting the miracles which are related in Scripture, as if they were natural events, exaggerated perhaps, by the sacred historian, or magnified by popular tradition. Remember, that if there is a Deity, that Deity must be omnipotent. If there be a Deity, there is no greater difficulty to a wise man in believing in miracles, upon the evidence of an inspired book, than in believing in the evidence of his senses. Preach your religion, with all its mysteries, and all its difficulties, provided you are satisfied that you preach the fair inferences deducible from Scripture. The union of the concurrent testimony of the best interpreters, and sound, impartial criticism, will be sufficient, by God's blessing, to preserve you from material error. I have said nothing to you upon the inferior subjects of the best manner of preaching, nor of the proper style of composition. Useful directions will be found in many books, upon these points, to which I can add but little. I can only say, with respect to the manner of preaching, avoid with the utmost abhorrence, all affectation, and address yourself to your congregation as if you were a friend or a brother, anxious to persuade them to believe some truth, which to you appears to be of the utmost importance or to act in some manner which you are convinced is alone right, and wise, and good. Be in earnest, and that earnestness will be the best eloquence. With respect to your style of composition, I would give you advice of a similar nature. So study your subject, that it shall fill your soul, and occupy all your thoughts. Write out before you commence your homily itself, a clear and ample sketch of the proposition you would enforce, the arguments by which you would support it, and the inferences you would desire to deduce from it; and

your plain and simple address when delivered in the manner I have described, will be abundantly blessed by him, who is ever present with the ministers and the people of his church.—[*Townsend.*]

PREDESTINATION.

The Almighty has granted to every christian the knowledge of his will, the influence of his spirit, and other means of grace, to enable him to attain present and future happiness, whatever be the unavoidable circumstances of life, the resources, the adversity or the prosperity, in which God has placed him. To illustrate my position, let me submit to you that instance in which the foreknowledge of God is most forcibly displayed in the death of the body. Man has no control over this event; it is certain, and it is unavoidable; it is the undoubted decree of God; nothing can alter it—nothing can suspend it—nothing can avert it. The merciful God, who has ordained this event, has instructed man to meet it, and to bear with it, though it is not given him to escape from it; and it depends, therefore, upon the man to render his inevitable lot peaceful or miserable. We are invited and we are intreated to become possessed of that living faith in God, which can give peace at the last: and if we will obtain this living faith and humble hope, neither the infirmities of sickness, nor the pains of the body, nor the agonies of disease, nor the separation from all that has been dear to us in life; nor all the melancholy attendants of dissolution, can render the christian miserable, or shake his confidence, or sink him into despair.—Thus does God predestinate man to death, as an event over which man has no control; thus does the grace of God, and the power of the Holy Spirit, assist the free-will of man with its persuasive energies; and thus the foreknowledge of God and

liberty of man are harmoniously blended together.—[*Ib.*]

INDECISION.

If a christian knows and believes, as you all know and believe, that Christ has died to save sinners, even the very chief, and that he has died, therefore, to save you, and that he has sent his Holy Spirit to enable you to follow him thro' the wilderness of this world, to happiness and heaven; and if you permit these excuses to cause you to neglect that great salvation which has been purchased for us by the Son of God; if these excuses lead you to quench the spirit, and harden the heart; then the misery which you feel now, when your conscience reproves you, may be regarded as the earnest of that undying remorse which the despisers of the covenant will experience hereafter. God, the Almighty, the merciful God—God, the giver of christianity, the Saviour of the soul, desires your happiness, and he has imparted the revelation of his will to assure us of this truth. “How long then, halt ye, between two opinions?” The Lord, and not Baal, is your God. Follow him in the way he has appointed. Follow him, not merely by outward profession and outward observances, by useless resolutions and by broken vows; follow him by firmer faith—by secret prayer for strength to conquer evil, and to obtain peace of mind, and repose of conscience. Follow him by repentance, which shall not be repented of, till you possess the only two real blessings of existence—christian holiness, and christian happiness. Follow him by the dedication of the heart, by inward and decided religion, by instant obedience, without excuses, and without delay.—[*Ib.*]

\$1,100 have been collected in Frederick, Md. for the Theological Seminary at Gettysburg.

Lutheran Magazine.

FRIDAY, OCTOBER 1, 1830.

Hartwick Seminary.—Some important changes have recently occurred in this institution, which we have been requested to notice, for the information of our readers. The Rev. **GEORGE B. MILLER**, formerly assistant teacher, was unanimously chosen by the Board of Trustees, at their last annual meeting, to fill the vacancy occasioned by the resignation of the Rev. Doct. Hazellius, as Principal and Professor of Theology. The Rev. **CHRISTIAN B. THUMMEL**, was also unanimously chosen to the office of Assistant Teacher, in both departments.

From our personal knowledge of the religious and literary qualifications of these gentlemen, we feel gratified in being enabled to state, that both are eminently fitted for the respective stations to which they have been called. Prof. Miller has been long engaged as an instructor of youth in our literary institutions, and wherever he has had an opportunity of exercising his talents as a literary and theological teacher, he has given universal satisfaction. The Rev. Mr. Thummel received his classical and theological education at the University of Bonn, in Germany, and was recently engaged as adjunct professor in the Polytechny at Chittenango, where he discharged his official duties with merited approbation. We can, therefore, safely say, that Hartwick Seminary is, at present, in a condition as favorable to its future prosperity, as at any former period. Both the principal and assistant teacher possess qualifications

which entitle them to the patronage of the public, and the entire confidence of the church. We have no doubt, that, under their government and direction, the Seminary will, with the divine blessing, continue to flourish, and preserve the character which it has hitherto sustained.

We have always regarded our Theological Seminary, as a pure nursery of the evangelical principles of our church; and as we were desirous of seeing those principles cherished and preserved amongst us, we have always felt a deep interest in the welfare of this institution. We have sincerely rejoiced in its past prosperity; because we have viewed it as inseparably connected with the interests of our church in this section of the country. We still view it as such—and especially since the changes which it has recently undergone, have not reduced its standing, nor altered its character, we feel the more encouraged in our devotion to its interests, and our labors for its prosperity.

Western Conference, &c.—The Western Conference of Lutheran Ministers and Candidates in the State of New-York, met in the Evangelical Lutheran church at Brunswick, Rensselaer county, on Tuesday the 7th of September last. In the evening, divine service was performed in the church by the Rev. Doct. **HAZELIUS**, Chairman of the Conference. In the morning of the 8th of September, a sermon was preached by the Rev. Mr. **LAWYER**, Pastor of the Evangelical Lutheran Church at Sandlake; and in the evening of the same day, the Rev. Mr. **CROWNSE**, pastor

of the Evangelical Lutheran churches at Guilderland and Bern, delivered a discourse. The business of the Conference was commenced on the 7th and finished on the 8th of September. The most important subject, which engaged the attention of the brethren at this meeting, was a proposition to separate from the Evangelical Lutheran Synod of the State of New-York. After all the members present, had fully expressed their sentiments and views on this subject, it was unanimously resolved, that the Ministers and Delegates from Congregations within the bounds of the Conference, be requested to meet in convention, at Schoharie, on the last Tuesday in October, for the purpose of taking into consideration the expediency of forming a new Synod. The object of this convention, is to ascertain the views and wishes of all our western ministers and congregations in relation to this proposition, and if they should be in favor of a separation, to organise another Synod of our church in this state. The measure proposed by the Conference, is important, and we trust that all our western congregations may be represented at the convention.

Female Liberality.—On the list of donations and contributions to the Domestic Missionary and Education Society of the Lutheran Church in the State of New-York, published in this number, it will be seen, that the Treasurer acknowledges the receipt of \$25, from the "Female Education Society, of Canajoharie." In our last number, we published a donation of \$18, for the education

fund, from the "Female Education Society of Hartwick."

It gives us great pleasure to record these instances of female liberality. We have always supposed that, much good might be effected in our church, by the benevolent efforts of females, and we rejoice to see that spirit awakened in some portions of our Zion, which, wherever it has been exercised, has operated so effectually in promoting objects of christian benevolence. The Societies above mentioned, deserve the grateful acknowledgements of the church, for their liberal contributions. May their spirited and successful exertions to promote the objects of our Missionary and Education Society, induce many others to follow their praiseworthy example.

The New Man, a Sermon, preached at Halle, in the year 1724, by the Rev. J. J. Rambach, formerly minister of the Evangelical Lutheran Church, and Professor of Divinity in the University of Halle, Germany; translated by the Rev. J. D. Lawryer, Pastor of the Evangelical Lutheran Church, Sandlake, Rensselaer County, N. Y. Printed at Schoharie, 1830.—This is a plain practical discourse, in the true spirit of the times, and worthy of its distinguished author. It gives a clear, rational, and scriptural exposition of the doctrine of the new birth. It sets forth, in the strongest light, the great change, which must take place in every man, before he can enter the kingdom of God. It represents man in his natural state, as spiritually dead, and his deliverance from this state, as the work of the Holy Spirit; whereby the sin-

ner is turned from darkness to light, and from death to life. The author terms this change, a *new creation*, which, although it cannot be perfectly-comprehended, is *true and real*. He shows the indispensable necessity of the new birth, from the declarations of Scripture—the holiness and purity of the divine character, and the deep and innate depravity of human nature: He mentions the experience of divine grace in the heart—the love of God—a filial obedience of his commandments—the spirit of adoption—triumph over our spiritual enemies, and patience under the cross, as evidences, whereby a man may know that he is born of God. The whole discourse, replete with sound doctrine and pious sentiments, we recommend to the serious perusal of our readers. It should be generally distributed among our congregations, as a Lutheran tract, exhibiting the sentiments of one of the first divines of our church, on the doctrine of regeneration.

AGES AND OTHER PARTICULARS OF THE EUROPEAN SOVEREIGNS.

The following statement, the authenticity of which may be relied on, will no doubt prove interesting to our readers at the present time, as showing the ages of the principal Sovereigns of Europe, and the length of their reigns:—

The oldest sovereign is Charles X. of France, who is 73 years of age; tall in person, and very hale; it is said he hunts and rides constantly, and is much in public. The Pope, Pious VIII. is 68, about the same age as his late majesty, and in tolerable vigour. The church is usually considered favorable to longevity.—

The next is our own gracious sovereign, William IV. who is 65, and has long been troubled with an asthmatic complaint. He is at present, however, in tolerable good health, and does not appear to be more than 50. His temperate habits, and practice of early rising, are too well known to need any further mention. Felix, king of Sardinia, is of the same age as our own monarch and enjoys good health. Bernadotte, king of Sweden, is 66, and has recently had a severe illness, but is a strong and healthy man. Frederic VI. of Denmark, 62 years old, is a very healthy man. Frederick Wm. III. king of Prussia, in his 60th year, possesses a tolerable good share of health, and bids fair to live to a good old age. The king of the Netherlands, William I. is 58; he has the appearance of a weather-beaten soldier, as he is; and, although subject to chronic complaints, is robust. Francis, Emperor of Austria, is 52, and healthy. His affability and condescension in listening to the complaints of the meanest of his subjects, and redressing their grievances, has rendered him the most popular sovereign in Europe. Francis, king of Naples is 51, and gouty. His character is quite the reverse of his namesake of Austria. Mahmoud II. Sultan of Turkey, is 46, and possessed of great vigor of body and mind. The Turks, however, grow old prematurely, and Mahmoud may be therefore reckoned as 60 years old least. His countenance and his eye are particularly striking and impressive, and he is naturally a very superior man, having alone been the means of causing extraordinary changes in the Turkish system. Ferdinand VII. of Spain, is 45 years old, and has long been a prey to diseases. He has the gout constantly, and is quite incapable of any active exertion; he has, however, lately married his third queen. His character is said to afford an unfavorable speci-

men of the Bourbon race. Louis, King of Bavaria, is in his 45th year, and has suffered from indulgence, and has but late recovered from a long illness. Though his gallantry has been excessive, his merits as a sovereign and as a man of letters are acknowledged to be very high, and he has been, perhaps justly, styled the most enlightened king in Europe. He passed many years in study, and his mind is of an enlarged and liberal cast. The publication of a volume of poems has recently obtained him much fame as an author, in addition to that derived from the wisdom of his government; and the longer he reigns, the better for his country. Nicholas I. Emperor of Russia, is 34, tall and handsome in appearance, hardy and active, and accustomed to laborious exertions. A few months since he had a very dangerous illness, from which he is now quite recovered. He is considered as a very ambitious monarch, and enlargement of territory appears to be his ruling passion. The youngest and only female sovereign is Donna Maria de Gloria, the legitimate Queen of Portugal, (Don Miguel not having been yet recognised,) who is in her 13th year. She promises to be very beautiful, but her health is delicate, and she is so lame as to be obliged to use crutches.—She is now at Rio Janeiro, with her father the Emperor of Brazil.

From the above statement it will appear that most of the European Sovereigns have arrived at an advanced period of life, and a few years will probably bring about many changes.

FAMILY WORSHIP.

Where there are persons in the family that can sing, family praise should ascend to heaven. The morning or evening hymn of a pious family, is one of the most touching sounds in our world.

“Lord, how delightful ’tis to see,

“A pious household worship thee;
 “At once they sing, at once they pray,
 “They hear of heaven, and learn the way.”

Then follows the prayer, which should not be so long as to weary, nor so short as to seem like a mere form; it should be fervent, for a dull, cold, heartless repetition of almost the same things in almost the same words, is sure to destroy all the interest of this delightful service, and to render it a mere form, which wearies and burdens, if it do not also disgust. How difficult is it to keep up the life and vigor of this engagement! And why? Because we do not keep up the life and vigor of our own personal religion. It is worth while to remark, that the habit of reverential reading of the Scriptures tends to feed the flame of devotion, and to kindle the fire of the sacrifice of prayer. The prayer of the head of a family, should be in a very peculiar degree, family prayer.—It should respect the children, the servants, the circumstances of the household. All should feel that the service belongs to them, and not merely to the individual who prays, or to the church and the world.—But fervor, and life, and earnestness, as opposed to what is dull and formal, is of immense consequence. A few petitions breathed forth with a fervor that kindles the fire of devotion in all around, are far better than half an hour’s talking about religion to God.

Oh, with what dignity, and grace, and sanctity, and authority, does a holy and fervent father rise from his knees, and take his seat in the midst of his family, while yet the rays of divine glory play upon his countenance. “Children,” says Dr. Dwight, “naturally regard a parent with reverence; but they cannot fail to reverence him more or less on account of his personal character. Wherever they have been accustomed to behold their parent daily sustaining the office of minister or servant of God, they necessarily associate with every

idea they form of his person and character, this solemn and important apprehension. Every image of this venerable relation presented to their minds, will include in it that of a divinely appointed guardian of their spiritual concerns; a guide to their duty, given them from above; a venerated and beloved intercessor for their salvation." And the same writer, in speaking of family worship, says, "In the devotion of this little assembly, parents pray for their children, and children for their parents; the husband for the wife, and the wife for the husband; while brothers and sisters send up their requests to the throne of infinite mercy to call down blessings on each other. Who that wears the name of a man can be indifferent here? Must not the venerable character of the parent, the peculiar tenderness of the conjugal union, the affectionate intimacy of the filial and fraternal relations; must not the nearness of relations long existing, the interchange of kindness long continued, and the oneness of interests long cemented,—all warm the heart, heighten the importance of every petition, and increase the fervor of every devotional effort."—[*Rev. J. A. James.*]

ON QUENCHING THE SPIRIT.

"My children," said the old man, "few will be the words of thy dying father. I wish them to sink deep into your hearts." Then raising himself a little in his bed, with a degree of strength which he had not been able to command for several of the last weeks of his sickness, he proceeded:—

"When young I enjoyed religious privileges, and was the subject of occasional serious reflection. When just entering my 16th year, religious impressions were made on my mind with unusual force. I seemed to hear a voice continually saying to me, *seek religion now.* I was unhappy; my former amusements lost their

relish. Still I was not willing wholly to relinquish them, and obey the voice which urged me to seek religion immediately. One day, after much reflection, I deliberately promised to God, that as soon as the season of youthful amusements was past, I would give myself to religious pursuits. My anxieties immediately left me; I returned to my amusements, and the whole subject was soon forgotten.

"When at thirty-five, the monitory voice again returned, reminded me of my promise, and impressed me with the importance of eternal things. Though I had not thought of my promise for years, I acknowledged its obligation, but an immediate fulfilment seemed more impracticable than it did nineteen years before.

"I vowed with increased solemnity, that when the cares of a rising family should subside, I would certainly attend to the concerns of religion.

"Again I applied myself to worldly avocations, and soon buried the thoughts of the admonitions I had received. At fifty, when you, my children, were diminishing, instead of increasing my cares, this heavenly monitor returned,—"Fulfil your promise now," was continually pressing on my mind. I knew that I had made such a promise, but I felt dissatisfied that its fulfilment should be claimed so soon. I regretted that I had not attended to the subject before, when I could have done it with less difficulty; but such was the extent and pressure of my business, that to do it then seemed impossible. The subject made me unhappy, and after much deliberation, I sought relief to my troubled feelings by most solemnly renewing my promise to God. When, I said, the pressure of my business is past, I will devote the whole of my attention to a preparation for eternity.

"No sooner had I fixed my mind

on this course, than my anxieties left me, the strivings of the Spirit ceased in my bosom, and ceased for ever. When sickness warned me of approaching death, I sought to fix my feelings on this subject, but it was in vain. There was a gloom and terror drawn around religion at which my soul shuddered. I felt that I was forsaken of God, but it did not move me. I had no love to God, no repentance for sin, nor wish to forsake it. I felt nothing but the sullen gloom of despair—I knew I was in the hands of a justly offended God, from whom I expected no mercy and could ask none. With these feelings I am about to enter the eternal world. To you, my children, I can only say, profit by my example—quench not the Spirit—seek religion now, if you would avoid a miserable eternity; put not off the concerns of your souls till”——The sentence died upon his lips; his strength, which had been all summoned to make this last effort, suddenly failed; he fell back upon his bed, and with a groan seemed to speak the pains of another world; the immortal spirit took its flight from that body, which it had inhabited nearly fourscore years, to receive according to that it had done.

This little narrative I had from a grandson of the old man, who stood by his dying bed. He was a minister of the gospel, and dated his first permanent conviction from the solemnities of that awful scene. The descendants of the old man were numerous, most of whom became hopefully pious. Two, who are now preachers, and several others, were first awakened by his dying charge.

A few particulars in the last years of this aged sinner are perhaps worthy of remark.

Three years before his death, there was revival in the place where he resided, and the son with whom he lived was a subject of its influence. He made the most violent opposition

to his son's religious feelings, and never whilst able to move about the house, did he remain in the room during family prayers, nor till his dying hour was a prayer offered in his hearing at his request.

He so studiously avoided all religious conversation, that from the death of his wife, which was thirteen years previous, he was never known to say a word about his own feelings, till, in his dying moments, he made the communication above given.

Dear youth, whose eye may glance over this brief narrative, did you ever feel any anxiety about eternity?—any of the strivings of God's Spirit? If you did, I pray you to suffer a word of entreaty from one who desires your everlasting peace. *Quench not the Spirit.* Say not to the heavenly messenger, when I am old I will hear, lest in old age you lie down in sorrow and despair; lest God should say of you, “he is joined to his idols, let him alone.”

From the Mirror and Observer.

THE LAST CAKE.

“It tastes very well, mother, I'm sure it does,” said little Jane Cadwell, as she broke off a bit of a small cake, made from the remnants of a peck of meal.

“Although our bread is coarse, Jane, it is better to live so, than to possess all the riches of this world, and to be strangers to that God who careth for the poor, and forsakes not those who put their trust in him.”

Mrs. Cadwell was now encompassed with affliction. But she had seen better days. Once she was encircled by friends, and sorrow was a strange word with her; and then she dreamed not that dark days and cloudy skies would so soon shroud the fairest prospects of her life. On a kind husband and an infant daughter, she lavished her warmest affections—she loved them as life; but in an unexpected hour, Mr. Cadwell was removed

from her forever, and little Jane and herself left to mourn the loss of their sole comfort and support. He had not been wealthy; but the little he possessed was in a few years expended for their frugal necessities. And then by the labor of her own hands, Mrs. C. supported herself and daughter. But at the time of which I am speaking, her busy wheel was idle—no one, not even her best employers could supply her with work; but as the good woman was accustomed to trust and obey her Father above, she did not despond.

"Mother," said Jane, "if you have no work soon, and this last cake is gone, what shall be done?"

"Forget not, child, what I have often told you, that God will not forsake those who put their trust in him. Let us go to our closet, and there humbly bow before the Lord, who heareth prayer."

"I fear not for myself, I am willing to die; or if I ever shrink from death, it is at the thought of leaving you without a guardian in this dangerous world. I almost wish to go to heaven, for your papa is there; he died rejoicing in the goodness of the Lord."

"I trust, Jane, that you never go to rest at night, or arise in the morning, without praying for the forgiveness of your sins, and blessing God for all his kindness towards us, day by day."

"Not to my recollection, ma; I should much rather go without my food."

"Nothing could give me so much joy as to see in you indications of devotedness to God."

"'Twas you, my mother, who first taught me thus to pray, and give my tender heart to God. And should I live a hundred years I could never forget you, my dearest mother."

"If I knew you had the spirit, as well as form of devotion, I could say, tho' in poverty, I am rich. Every day, I am more convinced of the

goodness of that Being, who knoweth the secrets of all hearts. Now let us worship him and retire to rest and if our lives are preserved to another day, the Lord will provide for us."

They rested, and peaceful were their slumbers, and in the morning they were greatly refreshed. They read a chapter in the word of God, then bowed themselves in fervent prayer. When they arose from their devotions, a faint knock was heard at the door. On opening it, a young woman presented Mrs. C. a warm loaf of bread, and work sufficient to last her a whole week, with the promise of more as soon as that was finished.

"Come now, my child," said the good woman, "let us praise the Lord, with our whole hearts; for scarcely had we cast our burden upon him, before our prayers were answered. Bless the Lord, O our souls and all that is within us, bless his holy name."

They kneeled again in humble devotion.

Tell me not of the palaces of the rich, or the courts of the esteemed among men; but in the poor and lowly cottage—there, O there, true pleasures are to be found, when parents teach, their children the fear of the God whom they serve, and walk together in the footsteps of piety. In sorrows they are comforted; in distresses and trials they rejoice; and poverty itself cannot exclude them from a rich inheritance in the care and friendship of God.

D. C. C.

From the Evangelical Luth. Intelligencer.

A NEW ENGLISH LUTHERAN CHURCH.

Mr. Editor:—Knowing that you and many of your readers take a deep interest in the progress of our dear Zion, I have thought it would not be an unacceptable service to communicate the agreeable intelli-

gence that on Lordsday the 18th inst. a new church was dedicated in Philadelphia, (Pa.) under the appellation of "The Evangelical Lutheran Church of St. Matthew."

The religious exercises of the day were conducted by the Pastor of the congregation, the Rev. Mr. Krauth, (who performed the ceremony of dedication,) Mr. Morris of Baltimore, Mr. Keller of Germantown, and Mr. Kurtz of Hagerstown, Md. The audiences were numerous and there is good reason to indulge the hope that the word spoken was profitable to them that heard it, and will bring forth fruit unto life eternal.

The local position of this beautiful and commodious house of God, evinces the good sense and forecast of those who selected the site. It is situated in *New Street*, between 3d and 4th streets;—a most pleasant and convenient section of the city for a christian sanctuary. It was erected by an English Lutheran congregation, collected and organized within the last few years, mainly through the pious and active instrumentality of our highly esteemed and beloved brother Krauth; and is designed chiefly for the benefit of those descendants of Lutherans who do not understand the German language, and whose laudable partiality for the form of worship and doctrine peculiar to the Lutheran church, has led them to continue faithful to that church, amidst all the discouraging difficulties they had to encounter, for want of a convenient place of worship, and a knowledge of the language of their fathers. But as the tenets of that church, and its usages also, when its discipline is judiciously administered, commend themselves so forcibly to the conscience of almost every one that is made acquainted with them, a considerable number of strangers have already attached themselves to it, and from the numerous applications that have at this early period been made for seats

and pews, it is confidently believed that every disposable part of the church will be taken up and occupied in a very short time.

Thus we perceive that nothing is wanting to insure a rapid and successful extension of our little Zion in this land of free inquiry, but a plain and faithful promulgation of its truly evangelic principles.

What a noble contrast does this little band of Lutheran worthies, present to those faithless individuals, who, instead of consenting to make any sacrifice and endeavoring to surmount any obstacles for the sake of the church of their fathers, have rather seized with avidity upon every trifling occasion and sought for an opportunity to desert it; and in the day of her trial, like Esau, have willingly bartered away their birthright for a contemptible mess of pottage. Numerous have been the pretexts assigned by various persons for their denial of the faith of their ancestors—for their inglorious and reprehensible flight from the mother of protestantism; and while we admit the plea of a few, whose peculiar circumstances may have justified their retreat, we are bold to say, that in most instances, pride, self-conceit, and an itching desire to effect the company of "the high and the rich," and associate with those for whose intercourse neither nature nor nature's God ever designed them, lay at the foundation of their treachery. What should induce a member of that church which is designated by the name of the immortal Reformer, to turn his back against it, or to bring up his children in a different department of Christ's visible kingdom? an absence of talent and spirituality of zeal and faithfulness in our ministers?—we challenge so groundless an imputation;—a want of purity in our doctrines and discipline?—we fearlessly bid defiance to such a charge;—a departure from the faith once delivered to the Saints or a

cold heartless display of the principles of that faith? Who that understands that faith, and is acquainted with the ministers in our church, will dare to insinuate such an accusation? We hazard nothing when we declare that no class of ministers labor harder than those of the Lutheran community, and at the same time are required to put up with a more disproportionate remuneration for their unwearied exertions. Let those then, who with sinister views, for worldly purposes, or actuated by any other ignoble motive, have forsaken the church of their pious ancestors, and have fled among a strange people and living at a strange table, singing the songs of Zion as it were in a strange land, blush and be ashamed, and learn from that faithful little band in Philadelphia, to appreciate more highly that system of christian doctrine, which stands pre-eminent for its conformity to the gospel and its efficacy in changing and renewing the hearts of those who are practically acquainted with it.

To our brethren of the faith in Philadelphia we say with all the cordiality of our soul: "God speed you." May the Great Head of the Church constantly keep his ever-watchful eye for good upon your house of prayer, and meet you and your children, and children's children, as often as you assemble there, and make you richly and abundantly the participants of his divine favor, and thus prepare you for a glorious entrance into that building not made with hands, eternal in the heavens.

Z.

From the same.

Extract from a letter to the Editor.—The writer is one of our zealous and useful Ministers, within the jurisdiction of the E. Pennsylvania Synod.—[*Ed. Ev. Luth. Int.*]

"Though there is much desolation in Zion here to weep over; yet there are also some good features in the sad picture, which afford some relief

to the eyes of the spectator. The tone of evangelical feelings and sentiments, is, I think, improving. I hope some good has been done in the name of the "Holy Child Jesus," and I flatter myself that much will yet be done in this part of Zion.—Amidst much opposition, and in the face of the most bitter and unrelenting sectarianism, and zeal without knowledge, ay, and love too, we commenced the building of a church, about five miles, N. E. from this place, in a flourishing little village, called Mountjoy. This was an extreme part of the Maytown congregation; but as those members lived remote from this place, and could not well attend service here; hence we determined to build a house for worship. It was commenced last summer and finished this spring.—The house is built of brick, one story of 18 feet, and its dimensions 40 by 46. The inside was handsomely furnished, with convenient pews and a pulpit of modern form. The congregation consists of about 90 or 100 members, of whom about 60 are regular communicants. There is a visible change for the better in our church here—a goodly number are anxiously seeking the pearl of great price, and a good many are truly devoted to the Saviour of sinners, whom they have found to be precious to their souls. These are also very desirous of seeing Jerusalem made a praise in the Earth and souls brought under the saving influence of the blessed Spirit. We have our hindrances too; for our spiritual children are sought after by the various sectaries, who would persuade them that "Ichabod" has been inscribed upon the walls of our Temple. But the God of our fore-fathers, I hope will never suffer the hands of those new sects, to desolate what has thus far engaged his fostering care. It is true, dear brother in the patience of Christ, we have cause to weep over the slain daughters of our people—

over the desolation of sin in our church, over the listless indifference of many who bear the name of the great Saxon Reformer; and tho' we are reproached with the fact, that many among us have only the form, but lack the power of godliness.—Yet those are not Lutherans—they are spurious ones—they scandalize by their walk, the worthy name they bear. Still the Lord has his people amongst us, though they have no religion to boast of or talk about, yet are they renewed in the spirit of their minds and evince it in a more substantial way than boastful profession, viz. by fruits, worthy of repentance, and faith which worketh by love. But I am digressing; to return, the church at Mountjoy was dedicated to the service of the God of salvation, on the 16th of May last and was called "Trinity Church." On that occasion, my Father and Brother B—— assisted me in the service of dedication. There was present an immense concourse of people. The attention that was given to the discourses, proved that they were highly spiritual and edifying to the people.

"Here I would merely add, that since the dedication, our new church has been well visited when open for service, and though there have frequently been meetings held quite near to us by various sects, at the same hour, yet we always have a large number of hearers. I hope to see our church increasing in this place more and more.

AN ORIGINAL TRACT ANECDOTE.

In the district of A——, one Sabbath morning, as some Sunday school children were going to their school, having with them a little bundle of tracts, they passed by the field of a man who had long neglected the sanctuary and ordinary means of grace. One of them passed over the fence, and fastened to the plough beam the

tract called the Swearer's Prayer, and continued on to school.

On Monday morning, when the man came to his plough, he found the tract, but was unable to tell how it came there; and surprised at the singular circumstance, took it home, and read it carefully again and again. Conviction fastened upon his conscience—he begun to attend places of public worship. His anxiety after truth continued, until (as he trusts) he found peace in a Saviour's blood, and has since connected himself with a christian church.

Another man in the neighborhood, who could not read, hearing of the effect produced upon the mind of the other by the reading of a tract, went to a house where they had a number of these silent preachers, and expressed great anxiety to hear some of these tracts read.—[*Charleston Obs.*]

OBITUARY.

"In the midst of life, we are in death."

Departed this life, in Manlius, Onondaga co., on the 2d of September last, SAMUEL J. LAPE, late of Greenbush, Rensselaer county, aged 31 years. He was a communicant member, and formerly a deacon in Zion's Church, Sandlake. On the above named date, he left his home in good health and cheerfulness, but before he had proceeded far on his way, his horse became fractious and ungovernable, his wagon was overturned, and he prostrated a lifeless corpse to the earth. Thus in a moment, a young family has been deprived of a tender parent, and a large circle of relations and friends have been sorely bereaved. As a son, he was dutiful—as a brother, affectionate—as a friend, beloved—as a husband, endeared, and as a christian, sincere. We have reason to believe that his death was that of the righteous, and his end peace, joy and happiness in the realms of bliss.

[*Communicated.*]

Poetry.

For the Lutheran Magazine.

'Twas once as I mused on the shortness of
time,
The frailty of man, and the sorrows and
cares

That are strewed o'er his path in each coun-
try and clime,

A strain thus I heard—'twas the sweetest
of airs.

"Those dark thoughts dispel, thou lone pil-
grim of Earth!

And dry those sad tears that so frequently
flow—

For, why should vain man, a mere insect at
birth,

Expect to taste bliss in this region of woe?

His life is a shadow, quick hastening away,
More fleet than the winds in their untiring
flight—

And though he awhile here bewildered may
stray,

A day soon will break truly glorious and
bright.

Then think not, O think not, the soul will
forever

Remain in this frail crumbling mansion of
clay,

For death soon its bonds will eternally sever,
When the spirit rejoicing will burst into
day.

What is the World—all its fancied enjoy-
ments?—

A dream at the best, but far oft'ner a
snare—

Alike vain its joys and its idle employments,
That shortly will vanish like meteors in
air.

They'll vanish and leave not behind them a
trace,

Saving regret that you clung to them so;
Even that dread oblivion at last will erase
As its waves o'er the relics of time darkly
flow.

Sink not under trials, tho' sad and severe,
Nor once cease to trust in thy Saviour and
Friend—

Since thou art immortal, ah, why shouldst
thou fear!

These dark days of sorrow in triumph will
end.

Then cease, lonely pilgrim, to breathe the
deep sigh,

And dry those sad tears that so frequently
flow—

Lo night disappears, beams the day-star on
high,

Sure prelude of joys that you shortly will
know."

The musick now ceased—all enraptured I
gazed—

No form could I see, and no voice could I
hear,

But as yet time nor care from my mind has
erased

Those angelic strains flowing sweetly and
clear.

From the N. Y. American.

LINES

Suggested by the burial of Bishop Hobart.

Hark! from yon consecrated tower,
At twilight's dim and cheerless hour,
With mournful tone, the muffled bell
Slowly tolls his solemn knell.

With measured step and streaming eye,
And hearts which heave affection's sigh
Drooping and sad the mourning throng
In pensive silence move along.

Their feet ascend the house of prayer,
And Zion's sons assembled there,
With budding youth and withering age,
In holy rites their souls engage.

The sacred preacher's voice is heard
Breathing the solace of the word:
Praying for Hope's celestial power,
To cheer them in affliction's hour.

Alas! their tears do faster flow—
Loud moans attest their heartfelt woe—
Their burning and their shining light,
They feel hath set in death's dark night.

But weep not, soldiers of the cross—
Thine, not thy captain's, is the loss:
Clothed in the armor of the Son,
He fought the fight—the conquest won.

And with triumphant hosts on high,
Now reaps the fruits of victory;
His life approved—his labors done—
Salvation crowns her faithful son. C.

The Treasurer of the Domestic Missiona-
ry Society of the Lutheran Church in the
state of New-York, acknowledges the re-
ceipt of the following sums:—

Donation from Brunswick & Schagh-
ticoke churches, towards constitu-
ting their pastor, the Rev. I. Z.
Senderling, a life member, ... \$16 00
Donation from Guilderland and Bern
churches; additional payment to
constitute their pastor, the Rev.
Adam Crownse, a life member, . . 11 00
Donation from the church at Sandlake, 6 32
Education Fund.—From the Fe-
male Education Society of Cana-
joharie, ... \$25 00

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Original.

PROCEEDINGS

Of a Convention of Clerical and Lay Representatives, from different Evangelical Lutheran Churches in the State of New-York, held at Schoharie, October, 1830.

ST. PAUL'S CHURCH, Schoharie, }
Tuesday, October 26, 1830. }

Pursuant to a resolution of the Western Conference, adopted at Brunswick, September 8, 1830, the Ministers and Lay Delegates from different Congregations within the bounds of the Conference, assembled this day in convention, for the purpose of deliberating on the expediency of forming a new Synod.

Gen. WILLIAM MANN of Schoharie, was unanimously chosen President of the Convention, and the Rev. ADAM CROWNSE of Guilderland, appointed Secretary.

The meeting was then opened with prayer, by the Rev. J. Z. Senderling, of Brunswick.

The following clerical and lay representatives appeared and took their seats, as members of the Convention, viz. :—

MINISTERS.

Rev. George A. Lintner, Schoharie.

“ George B. Miller, Hartwick.

“ Adam Crownse, Guilderland.

“ John D. Lawyer, Sandlake.

“ Philip Wieting, Sharon.

“ Jacob Z. Senderling, Brunswick.

Rev. Thomas Lape, Johnstown.

“ John Eisenlord, Jr. Minden.

“ Charles A. Smith, Palatine.

“ Thomas Kilmer, Cobleskill.

LAY DELEGATES.

Mr. William Mann, Schoharie.

“ Joseph Borst, Middleburgh.

“ Charles F. Vogel, Hartwick.

“ Peter I. Livingston, Guilderland.

“ Daniel Wolford, Bern.

“ Lawrence Van Alstine, Sandlake.

“ John Sternbergh, Sharon.

“ David Otman, New Rhinebeck.

“ Michael Swobe, Johnstown.

“ Albert Lintner, Minden.

“ Samuel Near, Summit.

“ Abraham Sternbergh, Stone-Arabia.

The Convention being organized, and ready to proceed to business, the Rev. G. A. Lintner, chairman of the Western Conference, submitted to the convention, a communication from the Rev. Messrs. Smith and Thummel, in relation to the object of the convention, which was laid on the table.

Rev. Prof. Miller having stated his views of the objects of the convention, submitted the following resolution :—

Resolved, That in the view of this convention, it is inexpedient to form a new Synod, under existing circumstances.

After some further observations from different members on the course

most proper to be pursued, in relation to the business of the convention, it was

Resolved, That the convention adjourn until to-morrow, at 9 o'clock A. M.

Prayer by Rev. Prof. Miller.

In the evening, divine service was performed in the church, and a discourse delivered by the Rev. P. Wieting, on Deut. xxxii, 6.

Wednesday morning, October 27, 1830.

The convention met pursuant to adjournment. Prayer by the Secretary.

The communication from the Rev. Messrs. Smith and Thummel was then read, and the resolution offered by Rev. Prof. Miller discussed, until 12 o'clock; when the convention adjourned to 2 o'clock in the afternoon.

Prayer by Rev. P. Wieting.

Wednesday afternoon, Oct. 27, 1830.

The convention met according to adjournment. Prayer by Rev. J. D. Lawyer.

The discussion of Professor Miller's resolution was continued until a late hour in the afternoon, when the question being taken on its adoption, it was decided in the negative—ayes 4, noes 18.

Whereupon, it was unanimously

Resolved, That it is expedient to establish, without delay, a new Synod, of the Evangelical Lutheran Church in this state.

The convention having determined on the formation of a new Synod, it was further

Resolved, That the Synod established by this convention, be known and distinguished by the title of

"The Hartwick Synod of the Evangelical Lutheran Church in the State of New-York."

A committee consisting of Rev. Messrs. Lintner, Lawyer and Lape, and Messrs. J. Sternbergh, Van Alstine and Livingston, was appointed to report a form of a Constitution for the government of the Synod.

The convention then adjourned, until after divine service, in the evening.

Prayer by Rev. T. Lape.

At early candle light, a discourse was delivered in the church, by the Rev. Adam Crownse, on Matt. xxii, 5.

After divine service, the convention again met, and the committee reported the form of a constitution, recommended by the General Synod of the Evangelical Lutheran Church in the United States, for the government of district Synods, which, with some local alterations and amendments, was unanimously adopted by the convention.

The convention then proceeded to chose officers for the Synod. On canvassing the votes, it appeared that the Rev. G. A. LINTNER was chosen President of the Synod; Rev. ADAM CROWNSE, Secretary, and Rev. P. WIETING, Treasurer.

The business of the convention being now finished, it was dissolved, and the Synod organized according to the Constitution.

The Rev. President having taken the chair, with a short address to the Synod, it was

Resolved, That the Rev. Secretary be requested to write to the President of the "Evangelical Lutheran Synod of the State of New-York," and inform him of the organization

of this Synod, and of its friendly disposition towards the ecclesiastical Body from which it has separated.

The Rev. President was appointed a delegate from this Synod, to attend the next annual meeting of the "Evangelical Lutheran Synod of the State of New-York."

The Synod then proceeded to fix the time and place of its next meeting; and it was

Resolved, That this Synod adjourn, to meet again in the Evangelical Lutheran Church at Johnstown, Montgomery county, on the last Saturday in September, 1831.

Concluding prayer by the Secretary.

A. CROWNSE, Secretary.

LETTER

From the Rev. Doct. SCHAEFFER, of Philadelphia, to the Corresponding Secretary of the Domestic Missionary and Education Society of the Lutheran Church in the State of New-York. [Published by order of the board of directors.]

Philadelphia, July 20, 1830.

Reverend and Dear Sir:

From your letter of the 21st ult., I learn, that at the last meeting of the Domestic Missionary and Education Society of the Lutheran Church in the State of New-York, I was appointed an honorary vice-president. It has pleased a kind providence, that for many years past, I should be employed as a minister of the gospel of a crucified Saviour, in the Evangelical Lutheran Church. Ready to employ the remainder of my strength and time, so long as God shall please to continue the same to me, in his holy service, I need not assure you that your Missionary Institution is an object of deep interest to my

heart. And while I am sensible of the honor you have conferred upon me, I have to regret that I cannot be a more active member of your body. I am encouraged, however, to pray for a continual blessing upon the pious efforts of your Society, and shall take pleasure in contemplating your progress in a good and great work; for I see that the good seed sown in the Evangelical Lutheran Church in the United States of North America, is daily springing up more and more—hindrances which were not under our control, are lessening, and many able men are engaged in the field, profiting by the good example of those who have gone before them, or who have trained them up for the sacred employment. The church is in the hands of the Lord, who is God over all. To him, our all-gracious Saviour, let us look with humility and faith, seeking his glory, and he will bless us as instruments in his hands. With such wishes, prayers and exhortations, I am

Your fellow laborer in Christ,

FREDERICK D. SCHAEFFER.

Rev. Mr. Lintner, Cor. Sec'y. of the Dom. Miss. and Educ. Soc. of the L. C. in the State of N. Y.

For the Lutheran Magazine.

A TRIBUTE OF RESPECT TO DEPARTED WORTH.

Departed this life, on the 28th ultimo, at Schoharie (C. H.) MARIA LINTNER, wife of the Rev. GEORGE A. LINTNER, aged 33 years. The subject of this notice, possessed many of the excellencies of the female character. She was blessed with an amiable disposition, a cultivated mind, a refined taste, and an affec-

tionate heart. The virtues which she exhibited in her intercourse with the world, endeared her to all with whom she associated. Her hands and heart were warmly engaged in promoting the glory of God, the prosperity of the church, and the welfare of immortal souls. She stimulated her beloved partner, in the faithful discharge of his duties as a christian minister, and was always ready to encourage him in his devotion to the interests of his congregation and the welfare of his flock.

Mrs. Lintner possessed, in an eminent degree, the milder virtues and attractive graces of the christian character. In her religious deportment, she was modest and unassuming. She knew her own weakness and insufficiency. She trusted to the merits of her Redeemer, and the fullness of his grace. She sought the forgiveness of her sins, through the atoning blood of her Saviour, and rejoiced in the hope of salvation thro' his name. He was her shield—her rock—her fortress and strong tower. To him she looked to be clothed in the garment of righteousness, and become meet for an inheritance among the saints in glory. She knew in whom she had believed, and He to whom she had committed her trust, did not leave her comfortless when she passed through the valley of the shadow of death. In her illness, when asked whether her Saviour was precious to her, she replied, "He is my all in all—I cast my whole soul upon him." When speaking to the partner of her bosom, of her approaching dissolution, she added, "It is the will of God—I feel resigned to it—I do not fear death—I know that my

Redeemer liveth." She called her children to her bed side, and repeated those pious exhortations which she had so often given them before; and when they manifested their grief at the prospect of her death, she calmly told them, "Weep not, dear children, I am going to a happier world."

Under the influence of her severe afflictions, she uttered not a single complaint—not a murmur escaped her lips. She knew that it was the Lord who had chastened her, and she was fully resigned to his will. The nearer she approached the borders of the grave, the stronger grew her faith in God, and her reliance upon his almighty arm for succor. The grave, which appears so dreadful to the impenitent, was to her the gate of a blissful immortality—it was the valley which her Saviour had passed before her, and she feared not to enter its portals. She knew that holy angels guarded its sacred enclosure, and hence her willingness to become an inhabitant of its silent domain. With an eye of faith, she looked beyond the tomb, and beheld the glorious prospect of that happy land, where the wicked cease from troubling, and the wearied are at rest. She appeared anxious, therefore, to lay aside this tabernacle of clay, and enter that blessed abode. Hence her fervent ejaculation, "O my dear Saviour, thou standest ready waiting, why do I tarry here?"

On the morning of the day of her death, she gave additional proof of her faith in God. In the course of the day, she exclaimed, "Where is my Saviour?" and the last words she uttered, were, "All is well."

Yes, blessed spirit, thy life, thy death, thy trust in God, thy faith and confidence in thy Saviour; all was well. Thy immortal spirit ascended amid the prayers of thy friends, and on the wings of angels to thy heavenly home, where thou art free from all the trials and afflictions of this mortal life!

To behold a fellow creature, to whom we are bound by the ties of friendship, languishing upon a bed of death, causes many melancholy reflections. But the painful emotions with which we witness the departure of our friends, were greatly relieved by the happy death of our departed sister. Though she was surrounded by a number of endeared relatives and friends, who were weeping around her bed, yet she uttered no groan, nor even shed a tear, but calmly resigned her soul into the hands of her Maker. The writer of this notice saw her expire. Solemn, indeed, was the scene of separation between husband and wife—mother and children—soul and body: but it was a glorious scene. Like the rays of the sun, which appear luminous and bright after setting beneath a cloudless sky, so after life had departed, a calm and sweet serenity beamed from her countenance—a triumphant glow shed a lustre on her brow—the graces of that spirit which had winged its flight to a more congenial abode, still seemed to linger around her mortal remains.

During her sickness, every thing was done that could be done, to raise and restore her to her family and the society of her friends—and when all was unavailing, the same kind offices were performed to smooth her pas-

sage to the tomb. All the means that medical skill could devise, were faithfully applied. Fervent supplications from many hearts, ascended in her behalf to the throne of mercy. The songs of Zion were sung by her pious friends, in her presence, and by her request, to cheer her passage through the valley of the Shadow of Death—and often did she express to surrounding friends, the comfort and satisfaction which she derived from their kind attention. And when life was extinct, every mark of public and private respect was paid to her memory. The tear of affection flowed from the cheeks of a numerous and deeply afflicted congregation.—The solemn notes of the death bell sounded through the vale—lingered among the mountains, and died away in the distant horizon, announcing her departure to the eternal world. Her pew was hung in mourning, as a token of regard to her memory. On the day of her funeral, an immense concourse of people assembled, to follow her remains to the sepulchre. The discourses, delivered on the day of her funeral, and on the succeeding Lord's day, in the different churches in the neighborhood, in reference to her death, produced deep and lasting impressions on the hearts of many hearers. She has departed from among us, but will not be soon forgotten. The recollection of her many virtues, will be cherished in the hearts of her friends, long after her body shall have mingled with its native dust. She lived much beloved; and died universally lamented. A large community have mingled their sorrows and their tears with her deeply afflicted and bereav-

ed family. She hath died the death of the righteous, and her memory is blessed.

NOEL.

Selected.

From the Evangelical Luth. Intelligencer.

CHURCH DISCIPLINE.—No. I.

The judicious exercise of scriptural discipline in a christian congregation, is of the utmost moment.—As the observance of prudent and wholesome domestic regulations, is necessary to the peace and happiness of a family; or as the administration of wise and salutary laws is important to the continuance and prosperity of a state; so the faithful execution of church laws in relation to offending members, is indispensable to the maintainance of purity and the promotion of piety in a congregation. It appears to us to be absolutely impossible for a religious association to flourish any length of time, in an eminent degree, without the enforcement of a discipline, at once mild and decisive, and based upon the principles and precepts of the gospel. Our forefathers in the Lutheran ministry, seem to have been deeply impressed with the truth of this remark, and hence, upon their arrival in this country, they invariably introduced into their churches, what, in their own nervous language was termed, *eine Kirchengzucht*, and if we will give ourselves the trouble of resorting to the ecclesiastical archives of those days, we shall frequently find upon record instances of *Kirchenbusse*, and *Vorstellungen fehlender Glieder vor der ganzen Gemeinde*: by which is implied, "Confession and repentance of guilt and restoration to church-communion," and "a public admonition of a brother who had erred, in the presence of the officers of the church council or the members of the congregation," agreeably to the direction of Paul to Timothy, 1 Tim. v. 20, *Them that sin rebuke before all, that others also*

may fear. The beneficial effects resulting from this species of their ministerial fidelity were prominently visible in the success of their labors and the prosperity of their churches.

But of late years many of our clergy and church officers have in a great measure, neglected this important part of their official duty, and the consequences are such, that we have abundant cause to mourn over the inefficiency of our well-intended exertions, and to weep on account of the numerous evils that are desolating our Zion.

Anxious to bring this interesting subject fully and fairly before our readers, with a view to attract their attention to it, and prepare the way to a more rigid observance of it in our church, we propose in this article to show,

1st. The importance of congregational discipline.

2d. What offences require its exercise.

3d. Who the persons are by whom it should be administered.

4th. In what manner it should be carried into effect.

1st. The importance of congregational discipline.

Congregational discipline consists in the right execution of church laws, and the infliction of the penalties enjoined; or, it means the proper treatment of offending members.

The importance of this duty may be argued:

a From the distinctness and frequency with which it is inculcated in the sacred writings.

If the opinion advanced by some writers be correct, that the degree of importance that should be attached to any christian obligation may be determined by the comparative clearness and repetition with which that obligation is laid down in God's word, then we must concede that the conscientious administration of discipline in a congregation is of high moment. Whether we refer

to the gospels or to the epistles, we find the duty under consideration, insisted upon with a plainness and frequency that cannot fail to strike the attentive reader. It would be tedious to refer to all the various portions of Holy Writ in which we are commanded to admonish & endeavor to reclaim those whose walk is disorderly, & ultimately if the employment of proper means for their recovery proves unsuccessful, to exclude them from our communion. Let a few, suffice: Moreover, (says our Lord,) if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he shall neglect to hear the church, let him be unto thee as a heathen man and a publican." Matthew xvii, 15, 17.

Again—"Now I beseech you, brethren, (says St. Paul,) mark them which cause divisions and offences, contrary to the doctrine which you have learned; and avoid them."—Rom. xvi, 17. Once more—"Now we command you," (mark the force of the Apostle's language in this passage,) "now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." 2 Thessalonians iii, 6 and 14—vide yet farther, 1 Corinthians v. 1, 13—Galatians v, 12—Titus iii, 1—Galatians vi, 1—2 Corinthians ii, 7.

These passages are so clear and unequivocal, so pointed and positive, that we deem comment unnecessary;

the man who, after a serious and impartial perusal of them, can recognize in them no obligations on the part of the church to call offending members to an account, and, if they will not be saved from the error of their ways, to cut them off from the privileges of church union, must be wilfully blind and designedly prejudiced.

If we turn our attention to the course of procedure observed by the Apostles toward unruly and unworthy members, we shall discover that they themselves practised the above rules. Witness the cases of Hymeneus, Alexander, Philetus, Simon Magus, and others.

The importance of discipline is yet farther manifest.

b From the advantages arising from it.

The beneficial effects consequent upon the mild and decided execution of scriptural church regulations, are numerous and obvious. It would carry us far beyond the limits we have prescribed to ourselves, to exhibit them singly and in all their bearings. We can do little more than glance at them, and shall leave our readers to carry them out into detail, by their own future reflections.

We say then, that the faithful discharge of this duty, *will reclaim backsliders*. Many, who after attaching themselves to the church of God, go astray, forgetting their vows, and returning to the love of the world and its beggarly elements, will be arrested in their relapsed career, be brought to a sense of their guilt and danger, and led back to the Shepherd and Bishop of their souls. *It will detect hypocrites*. That persons of this character do frequently insinuate themselves into church-communion, in despite of the vigilance of the church officers, is a fact too well known to require proof.—But is difficult to sustain an assumed character, and act a double part with-

out detection ; a watchful discipline will soon unmask those wolves in sheep's clothing, and driving them back to their proper place, the church will be delivered from their pernicious example and deleterious influence. *It will circulate a secret and salutary awe through the church.* Disorderly and refractory members will no longer find fault, condemn, and fret and rave at every new occurrence in the congregation, that meets with their disapprobation ; and then meanly threaten the faithful and suffering minister with a withdrawal from the congregation, and a stopping of the pitiful pittance he so richly earns by his laborious services. No, that recklessness of church-membership, that over-bearing defiance so often hurled into the face of the Council, that high-toned rebellion of ungodly members will disappear ; and the secret apprehension that they may become subjects of discipline, be cut off from the most valuable privileges, and the mark of excision, the well-merited stigma of excommunication, be stamped upon them, will check their clamorous and disgraceful operations, and reduce them to something like forbearance and submission. *It will supply an additional incentive to watchfulness and prayer.* That professors of religion generally watch and pray too little, need not be insisted on. But what motive does a congregation at large, that neglects discipline, hold out to correct this remissness ?—none at all. Professors indeed behold proofs enough of human frailty, and the most affecting evidences of a want of watchfulness and prayer, in their backsliding fellow members, but they witness no painful consequences resulting from an exposure of the same on the part of the church. Let the proper persons, in a spirit of love, rebuke an erring brother, whenever there is occasion for it, and if he will not “mend his ways,” proceed to further measures, and depend upon it, thoughtlessness and security will

yield and make way for watchfulness and prayer. *It will break the slumbers of many a sleeping member.* Ask the unregenerate Lutheran, “Is it thy hope to be saved ?” and his unhesitating reply is, “Yes, it is my hope.” Continue the examination, and inquire, “What are the constituents of a well-founded hope ?” and here the language of Canaan will terminate, and instead of the reply, “True repentance and faith,” ten to one if he do not say, “I am a Lutheran—I was baptized and confirmed—I belong to Mr. —’s church, and give my support to him.” Thus the sheet anchor of all his eternal prospects is his being “a Lutheran,” and if this delusive prop is not struck away, by some powerful blow, he will continue to lean upon it, until at last in the hour of death it breaks from under him and lets him drop into the grave—no into hell ! Go ye ministers of God and officers of the church, and tell him he is *no* Lutheran ; burst the spell that holds him bound—tear away the film that blinds his vision—let him know that his being “a Lutheran,” in the vague sense in which he uses that term, will only aggravate his guilt ;—if he will not believe you, record it in flaming letters in the “Church-Book ;” read it from the pulpit, and declare in the sight of God and the Church, that he is “no Lutheran,”—and if he is not alarmed and awakened, and others like him, are not brought to reflection by such a process, why then *you have done your duty*—but be assured, such a course of procedure will break the deep slumbers of many a sleeping sinner ! Thus we might proceed to show, how the exercise of discipline will preserve the purity of the church—be a public testimony, borne by it, against all unrighteousness, &c. &c. &c. But the advantages already adverted to, are abundantly sufficient for our purpose. Once, more, the importance of discipline is evident.

c From the evils attending its neglect.

Next to an ungodly minister, we regard a lax discipline or the entire absence of all discipline, as the most awful curse that can be inflicted on a christian congregation. It has been well said by a distinguished living author: "The church that neglects this duty, resembles a state in which the administration of justice is omitted, and crime is permitted to be perpetrated with impunity." That part of the design of church union, which consists in mutual watchfulness, is lost. Members may go astray, adding offence to offence, and heaping vice upon vice, and there is none, in a christian and fraternal tone to lift up the voice of warning. Young christians just introduced into communion by confirmation, may grow languid and careless, and instead of receiving timely admonition, and being tenderly led back to the people of God, the unpardonable dereliction of duty on the part of the Church, encourages them in their treachery and hastens their ultimate and aggravated ruin. Hypocrites are countenanced in their self-delusion, and supported in the imposition they practise upon community. Heretics and schismatics are patronized—profligates are urged onward—gainsayers and opponents to the truth and God's ministers, become more overbearing and despotic, the word preached is thrown away upon captious and rebellious hearers—scoffers and infidels are encouraged,—the weak staggered in their faith—religion compromised—the church corrupted—the ruin of immortal souls abetted—sinners of all descriptions hardened—ministers distressed, slandered and persecuted till their hearts are ready to rend with anguish, and the church becomes more like a collection of transgressors, than an association of pious followers of Jesus Christ.—We may well say, that when Epimetheus opened Pandora's box, there

did not issue from it so great a multitude of evils and distempers to afflict the human race, as are let loose upon a congregation, when scriptural discipline ceases to be exercised.—It was this sin, (says a modern writer,) which the apostle describes in those awful words, "If any man defile the temple of God, him shall God destroy." 1 Cor. iii, 17. The church is that temple, and to defile it, is to introduce improper members to its communion, or to tolerate them in the practice of sin. A single unpunished transgressor troubled the whole camp of Israel, and brought calamity upon a nation, nor could the favor of God rest on the people, till Achan was discovered and destroyed; vide Josh. vii, 11, 12. Nothing can be conceived of, more likely to grieve the holy spirit, or to induce him to withdraw his gracious influence from a church, than a neglect of scriptural discipline. And here we would pause, and beg our beloved brethren in Christ, to inquire whether our remissness in attending to this duty, is not our principal cause of the various evils *peculiar to our Lutheran Zion*. That there are such evils, may be gathered from the remarks already made, and indeed is too palpable to be disputed. There manifestly is a want of attachment to the church and her ministers, among us—a disregard of church privileges, an unwillingness to engage in and promote benevolent societies and religious institutions; a neglect of public worship and the holy sacraments; a miserly withholding from the church and her laborers, that small stipend to which they are so justly entitled; a proneness to take offence at and traduce the minister, and indeed in some instances, our members rule and lord it over us with a more despotic spirit than ever characterized the most arbitrary acts of Napoleon. These and numerous other disorders are more frequently the bane of our congregations than of some other

denominations. They do not exist—certainly not to the same extent, in the Moravian, the Presbyterian, the Methodist, and some other churches. Hence, their foundation must be sought for in something that is not to be found in these churches, but which exists in our own. And after the most serious investigation of this subject, aided by some fifteen or sixteen years experience and observation in the Lutheran ministry, we are convinced that they proceed mainly from a want of proper discipline. A certain reverend and respected brother of the Presbyterian church, in a late sermon on confirmation, censures us for “the very loose and superficial manner in which young persons are often catechised into our church, without due vigilance in requiring an experimental acquaintance with religion.” But we ought to know something of our own church as well as strangers, and whatever grounds the learned doctor may imagine he has for the above censure, we are confident that our fault does not so much lie in our “very loose and superficial manner of catechising,” as in our want of proper treatment of individuals after we have catechised and admitted them into the church. Few, if any, of our clergymen will admit that their manner of catechising lies open to the charge of “looseness and superficiality,” but all will perhaps readily grant that in the subsequent treatment of those confirmed, they may have been derelict in duty.

We have dwelt a good deal longer on the importance of discipline than we intended; let us hasten to consider,

2. What offences require its exercise.

The offences which should subject a member to discipline, may be comprised under two general heads, and be denominated,

a. Errors of Faith.

With respect to creeds or confes-

sions of faith, which have lately formed a subject of rather keen and pointed discussion in a sister church, we take a middle course, believing, that in this, as in many other religious controversies, the truth lies at nearly an equal distance from each of the belligerent parties. *Ibis tutissimus in medio.* We are not a stickler for “human systems,” so called, nor yet entirely opposed to them. We conceive that every church should have a *written* creed, but that that creed should embrace only fundamentals or essential doctrines, whilst every member should enjoy the privilege of believing in *minor points* what appears to him to be most consistent with divine truth. Indeed we think it impossible for a christian congregation to exist without a creed of some kind or other; even those who are most opposed to creeds, have a creed of their own; if not written, it is unwritten—(which, by the bye, is among the worst kind of creeds)—if unwritten, it is imprinted upon their memories, and according to that, they test the soundness or unsoundness of the doctrines of others. If they say the bible is their “creed-book,” and not a catechism or a form of doctrines of human invention, the case is not altered at all, for they select their own laws of interpretation, and determine for themselves how the bible is to be construed, and divine truth understood, and what else is this but making a creed of their own? No christian creed professes to be any thing but an epitome of christian doctrine extracted from God’s word, and their principles of faith, though not embodied in a catechism or confession, amount to neither more nor less than this, with the exception of this very objectionable difference, that theirs is a system of doctrine that has no home or local habitation, but floats and fluctuates unfixed, unsettled without shape or form in their own minds; and they cannot, any more than others, worship in harmo-

ny with those who essentially differ from them in faith, or, if you choose, in their manner of interpreting the truths of the gospel. "Can two walk together, except they be agreed?" Amos iii, 3.

As every church, therefore, must have a creed, so every church has an indisputable right to determine for themselves what they consider to be fundamental truths, but they are solemnly bound to be careful not to set up other truths than those which are established in the word of God, and when they have done so, every one who denies any one of those articles declared to be essential, must be called to an account, and if he persist in his error, ultimately be excluded. In confirmation of this position, we appeal to the following passages, viz: "If any man teach otherwise, and consent not to the words of Christ and sound doctrine, according to godliness—from such withdraw thyself." 1 Tim. vi, 3–5. "Of whom is Hymeneus and Philetus, who, concerning the truth, have erred, saying the resurrection is past already, and overthrow the faith of some, whom I have delivered to Satan." 2 Tim. ii, 17, 18, compared with 1 Tim. i, 20. "But tho' we, or an angel from heaven preach any other gospel to you than we have preached, let him be accursed."—Gal. i, 8—vide also, 2 John x, 11. If these passages do not require us to put out of the church all who deny the fundamental truths of the gospel, then we can see no meaning in them at all. Should we be asked, what we mean by fundamental truths? our reply is, those principles of faith, the belief or rejection of which, involves our future destiny, or without which, it is absolutely impossible to be saved; as, for instance, the divinity, atonement, and spiritual influences of our blessed Lord. With a person who denies any of these doctrines, it is not practicable to have any spiritual communion, and

we dare not regard him as a brother and member of Christ's church.—Reason as well as revelation forbids it.

b. Errors of practice, to which belong—

1. *Open immoralities*, such as profaneness, intemperance; gambling &c. "Not to keep company, if any man that is called a brother, be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat—put away from yourselves that wicked person," (mentioned verse 1,) 1 Cor. v, 11–13.

2. *Continued enmity with the minister, or any of the brethren, and refusing to make suitable concession for an injury inflicted.* "Agree with thine adversary quickly," &c. Matthew v, 25. "If thy brother shall trespass against thee, go and tell—but if he neglect to hear the church, let him be unto thee as an heathen man and publican," i. e. have no religious communion with him, tho' it is still thy duty to cherish good will, and perform acts of kindness toward him. Matt. xviii, 17.

3. *Permitting one's family or near relations to want the necessities of life, when able to make provision for them.* "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. v, 8.

4. *Habitual and open neglect of religious duty.* Every adult member is under the most solemn obligations to be regular and constant in his attendance at public worship and the Lord's supper. If he be a parent, he must bring up his children in the fear of the Lord, and send them to religious instruction or catechise—if a child, he owes affection and obedience to his parents, &c. &c. and the continued neglect of any of these or other important duties, forms one of the most legitimate occasions for the exercise of discipline. Vide,

Discipline of the Church, chap. 5, sec. 3, with scriptural references below.

5. *Disturbing the peace of the church in any way whatever.* The unity of the church may be broken in a variety of ways. To enumerate all the stratagems employed by the Devil and his subordinate spirits, to produce discord in a congregation, would be an endless task. But whatever may be the nature of that discord, whoever submits to be used by the arch-enemy of peace, as an instrument to interrupt congregational harmony—mark that man, and call him to an account without delay. Depend upon it, a member who is “capacious and factious” in a church, is a dangerous member, and if he does not reform, the sooner you can get rid of him the better. If he be a moral, and in appearance a holy man, he is only the more dangerous, and the more to be dreaded. A professed infidel or openly vicious man, can do but little injury. His infidelity or immorality has a repellant power, and carries its antidote with it. But a cavilling, fault-finding, contentious temper, when united with reputed sanctity, is the most insidious and venomous—reptile, I had almost said—that can creep about in the congregation. “A man,” says a respectable author, “who under the guise of piety, becomes a troubler of Israel, will be a troubler *indeed*.”—Instead, therefore, of hesitating to deal with him as an offender, because of his “decent exterior,” he should, for that very reason, be instantly called to an account, and if not reclaimed by mild and affectionate entreaty, separated from the church of God. As long as the church contains such an individual, it is cherishing a viper in its bosom. Hence the following emphatic directions: “Mark them that cause divisions, and avoid them.” Rom. xvi, 17. “We command you, brethren, in the name of our Lord Jesus Christ, that ye with-

draw yourselves from every brother that walks disorderly.” 2 Thes. iii, 6. “I would they were cut off that trouble you.” Gal. v, 12. “A man that is a heretic* after the first and second admonition, reject.” Titus iii, 10. [To be continued.]

* The Greek word translated “heretic,” does not here signify a person who is obstinately attached to an unscriptural opinion or false doctrine, but one who tries to get up an opposing party in a church, an author or leader of a faction, one who goes about sowing discord and prompting others to opposition. Michaelis has rendered the word “Sectenmacher.” Such an one must be excommunicated, and shunned as a “disturber of the peace.”

From the same.

EVAN. LUTHERAN SYNOD OF EAST PENNSYLVANIA.

The Minutes of the East Pennsylvania Synod, came to our hands on the last day of September; we hasten to present to our readers a synopsis.

On the 6th of June, the clergy assembled at the Parsonage, in Lancaster, and proceeded to the church. Discourses were delivered in the Lutheran church, by the Rev. brethren J. Miller, C. Demme and B. Keller. In the German Reformed church, by Rev. Uhlhorn and Probst. In the Presbyterian church, by Rev. C. P. Krauth and C. F. Schæffer. In the new Lutheran church, by Rev. Hemping and candidate Jager. On Monday, the clergy and the lay members of the Synod convened, and the Synod was constituted as usual, by a prayer, from the president.

Thirty four ministers were present, and nineteen absent—eighteen lay delegates were present. Delegates from the West Pennsylvania Synod, German Reformed Synod, and several members of other Synods of our church, were admitted to the usual privileges.

Rev. J. Miller was elected president; Rev. J. Hecht, secretary; and Rev. J. Beeker, treasurer.

Among the letters received by the Synod, was one from their senior, Rev. Dr. Schæffer. It was read, and an extract ordered to be published. The substance of it is—Encouragement to be instant in prayer for the church of Christ and its members—each minister to be intent upon working out his own salvation. 1 Tim. iv, 16, "Take heed unto thyself, and unto the doctrine, continue in them, for in doing this thou shalt both save thyself, and them that hear thee." A conscientious application of the means bestowed, enables the minister to labor with increased success—experiencing in his own heart the grace of God—convinced of his nothingness, and of the riches in Christ, he will the more earnestly beseech his hearers, "be ye reconciled to God." To continue preaching the *reconciliation*—*death* of the son of God, unto repentant sinners, for their *justification* and sanctification. To the sick and dying, the atonement by Christ, has frequently proved a complete source of consolation and comfort. Against the doctrine of reconciliation by Jesus Christ, opposition and hatred may be manifested, but the *Truth* must and will stand. If the spirit of Paul (Phil. iii, 8, 12,) prevails among us, (ministers,) then the *Truth* will be preserved in its purity, in our Zion. Though we may not see any fruits of our labors, whilst here below, if only we shall be acknowledged by our Lord, to have been his faithful servants, and when we shall enter the eternal world, be welcomed by him, "Well done, thou good and faithful servant, thou hast been faithful over a few things, &c. enter thou into the joy of thy Lord."

A resolution was offered by Rev. Keller, that a missionary and education society be formed, and that a committee be appointed to draft a constitution for this purpose.

It appears that this resolution produced considerable discussion, when

the Rev. Mr. Uhlhorn proposed that "the Synod declare itself, whether or not such an institution be requisite and advantageous within the jurisdiction of this Synod." The secretary then says, "that this Synod deems the course of the Fathers most expedient in such matters, and cannot sustain innovations which burthen the people or have a tendency to excite in this body, a *strang* esprit for proselyting." It was then decided by a large majority. "That the Synod will not form a missionary and education society."

All our other Synods have however entered into the spirit of establishing missionary and education societies, and the continued zeal displayed in sustaining them, proves that the *innovation* is not burthensome to their people, whilst hundreds of souls have experienced their good effects.

From the report of a committee upon the state of the treasury, it appears that this Synod has at its disposal \$2,100.

Two missionaries were appointed for six months, the one to labor in Lycoming county, Pa., the other at Frankford and Lower Merion, Pa. and at Cohansy, N. J.

Several brethren connected with any of our Synods, would be appointed missionaries to labor in churches destitute of pastors, within the jurisdiction of this Synod. The president has been authorised to accept the services of such that may offer.

We regret extremely, that no parochial reports appear in the minutes. If they should be published hereafter, or if any copy containing them, should come into our hands, we shall insert them hereafter.

As a proof of the disposition of the Synod, to continue a good understanding with other Synods, delegates were appointed to attend the next meetings of the New-York, Maryland, West Pennsylvania, and German Reformed Synods.

Two applicants were licensed, and

seven licentiates were ordained pastors. The next meeting of this Synod will be held at Harrisburgh, on Trinity Sunday, 1831.

From the same.

EVAN. LUTH. SYNOD OF OHIO.

The Synod of Ohio convened at Zanesville, Ohio, on the 5th of June last. Rev. Weygandt delivered a sermon preparatory for the Lord's Supper, in the German, and Rev. Brown in the English language. On Sunday, Rev. Heincke and C. Henkel preached, after which the Lord's Supper was administered. Rev'd. Stauch and Rev. Schweitzer, Barth preached during the remainder of the day; the latter brother officiated in the English language.

On Monday morning, the Synod was constituted as usual. Nineteen ministers were present, and eighteen absent. Sixteen lay delegates were present. Six clerical delegates from our other Synods, were in attendance, and entitled to vote during the sessions. Rev. Andrew Henkel was elected president, Rev. H. Heincke secretary, and Rev. J. Wagenhals treasurer. The report of the missionary labors of the Rev. Mr. Stauch was read. He travelled 3 months, preached 39 times, baptized 41 children, confirmed 4 persons, and administered the Lord's Supper to 104 persons.

The Rev. missionary Espich, travelled 400 miles, preached 13 times, and baptized 4 children.

The Rev. missionary Gruber, reported that he travelled through a part of Ohio and Indiana—preached 24 times, baptized 38 children, confirmed 28 persons, and administered the Lord's Supper at different times, to 98.

It was recommended to all the ministers of this Synod, to encourage their people, to make suitable arrangements, for celebrating the 25th of June, as a day of Thanksgiving, it being the day of the 300th anni-

versary, on which the Augsburg Confession of Faith was delivered to the Diet at Augsburg.

It was ordered, that the English Catechism, published by the General Synod, with the 28 articles of the Augsburg Confession, &c. be printed.

The Synod, deeply concerned for our Zion, resolved that a theological seminary be established in the state of Ohio, to be located at Canton, Stark co. The Rev. Mr. Schmidt has been appointed to take charge of the institution.

The following plan of instruction has been adopted:

Plan of teaching, for the German theological seminary of the Lutheran Synod of Ohio:

Preliminary remarks. 1. Whereas, the organization as well as the adoption of the rules, according to which the institution in question is to be conducted, will be left to a board of directors, by whom the necessary arrangements, adequate to our present situation, will be made, therefore, reference will be had here only to the different branches that will be taught.

2. For the information of those who wish to be admitted, be it observed, that, whereas this institution is and shall continue to be a German institution, instruction will be given thro' the medium of the German language exclusively; and therefore, it will be required of every one who wishes to be admitted, that he shall be able at least to read and write that language.

3. But whereas, it is indispensably necessary, in this country, for a man of erudition also to understand the English language, the board of directors will, therefore, use their utmost endeavors to make such arrangements that a perfect knowledge of that language may likewise be obtained.

4. The course of studies is three years, and the first cursus will com-

mence on the first day of Oct. 1830.

5. Tuition will be given gratis, but it is required that every student provide for his boarding, lodging and clothing.

The following branches will be taught:

First Cursus.—Instruction, 1. In the German language.

2. In the Latin language.

3. In the Greek language.

4. Logic.

5. Theological Encyclopedia.

Note.—Whereas, it is impracticable to acquire, during the term of three years, in connexion with the above mentioned sciences, a knowledge of the Hebrew language also, therefore, those only, who attend the institution four years, will receive instruction in the Hebrew and classic Greek languages.

Second Cursus.—Continuation of instruction in languages in general.

2. Introduction into the Old and New Testament.

3. Archæology.

4. Explanation of the New Testament in the Greek language.

5. Explanation of the Old Testament in the German language, with constant reference to the Hebrew original text and the septuaginta.

6. Church History.

7. Empiric Psychology.

Third Cursus.—1. Continuation of the explanation of the Bible in the Greek and German languages.

2. Dogmatic, connected with the history of Dogmas and Symbolic.

3. Christian Ethics.

4. Practical Explanation of the Holy Scriptures, calculated for religious instruction.

5. Homiletic, or pulpit eloquence.

6. Catechetic, or the art of imparting religious instruction by questions and answers.

7. Pastoral Theology and Liturgic.

Numerous applications were made for ministers, and every arrangement has been adopted, by which our destitute brethren can obtain a partial

supply, until our seminaries shall send forth young men, well qualified to enter the field of labor. Our church in Ohio is increasing and improving in every respect. The parochial reports evince this. During the past year were baptized 2292, confirmed 677, communed 8706.—The cause of Sunday schools is also promoted, for several of the ministers established twenty.

Two candidates were solemnly ordained pastors, and two applicants were admitted as licentiates. The next meeting of this Synod will be held at Canton, Stark county, on Trinity Sunday A. D. 1831.

From the Vermont Chronicle.

THE WORTH OF A DOLLAR.

Mr. Tracy—The following story is no fiction. It was related to me by a mother in Israel, in whose veracity I repose entire confidence. The principal actor in the scene was a brother in law of hers, distinguished for his piety while living, but now with God; and it was from his own lips that she had all the particulars.—Pray, sir, give it to your readers; and if I may judge from the effects on myself, it will touch, in many a heart, a cord which will vibrate long, with tender and delightful emotions.

About thirty years ago, deacon M. was travelling from a town on the eastern border of Vermont, to another on the west side of the same state. Passing over the mountainous part of the country between the Connecticut and Onion rivers, he perceived the heavens to be gathering blackness; the sound of distant thunder was heard and a heavy shower of rain was seen to be fast approaching. The traveller was then in a forest; and he hastened on until he arrived at a small hut, just on the border of the woods. The rain just then began to rush down with power. He sprang from his horse, pulled off his saddle, and without ceremony, darted into the house. Sur-

prised to see no family but a single female with an infant, he began to apologize for his sudden appearance—hoped she would not be alarmed, but permit him to tarry till the rain abated, it was so violent. The woman replied that she was glad any one happened to come in, for she was always much terrified by thunder. “But why, madam,” said he, “should you be afraid of thunder? it is the voice of God, and will do no harm to those who love him, and commit themselves to his care.” After conversing with her awhile on this topic, he inquired whether she had any neighbors who were religious. She told him she had neighbors two miles off, but whether they were religious she knew not: only that some man was in the habit of coming there to preach once in a fortnight. Her husband went once, but she had never been to their meeting. In regard to every thing of a religious kind, she appeared to be profoundly ignorant.

The rain had now passed over, and the face of nature smiled. The pious deacon, about to depart, expressed to the woman his thanks for her hospitality, and his earnest desire for the salvation of her soul. He earnestly besought her to read the bible daily, and to give good heed to it as a light shining in a dark place. She, with tears in her eyes, confessed that *she had no bible*. They had not been able to buy one. “Could you read one if you had it?” “Yes, sir, and would be glad to do so.”—“Poor woman,” said he, “I do heartily pity you—farewell.”

He took his saddle, went to his horse, and was preparing to pursue his journey. But he reflected—“This woman is in perishing need of a bible. O that I had one to give her. But I have not. As for money to buy one, I have none to spare. I have no more than will be absolutely necessary for my expenses home. I must go; but if I leave

this woman without the means to procure the word of God, she may perhaps perish for the lack of knowledge. What shall I do?” A voice whispered, “He that hath pity on the poor, lendeth to the Lord. Cast thy bread upon the waters, for thou shalt find it after many days.” His heart responded, “I will trust the Lord.” He took a dollar from his purse, went back, and desired the woman to take it; and as soon as possible procure for herself a bible. She promised to do so, saying that she knew where one could be obtained.

He again took his leave and set off. As there were then but few taverns on the road, he asked for lodging at the private house against which he happened to be when night overtook him. He had yet a few pieces of change in his pocket; but as a journey of two more days was before him, he purposed to make his supper on a cold morsel, which he happened to have with him. But when the family came round their table to take their evening repast, the master of the house very strongly invited the stranger to join with them—not only so, but to crave God’s blessing on their meal. He now began to feel himself among friends, and at liberty to speak freely on divine things. The family appeared gratified in listening to his discourse till a late hour. It was a season of refreshing to their thirsty souls. In the morning, the deacon was urged to tarry till breakfast, but declined; the distance he had to travel requiring him to set off early. His benefactor would take no compensation, and he departed, giving him many thanks. He travelled on till late in the morning, when finding no public house, he stopped again at a private one for refreshment. While waiting he lost no time to recommend Christ and him crucified to the family.—When ready to depart, he offered to pay the mistress of the house, who had waited upon him very kindly,

for his repast, and the oats for his horse, but she would receive nothing. Thus he went on, calling for entertainment as often as he needed it, and recommending religion wherever he called; and always offering, as another traveller would do, to pay his expenses; but no one would accept his money, although it was not known but he had a good supply; for he told them not, and his appearance was not mean; at home he was a man of wealth. What, thought he, does this mean? I was never treated in this manner on a journey before. The dollar given to the destitute woman, recurred to his mind; and conscience replied, *I have been well paid*. It is indeed, safe lending to the Lord. On the second day after he left the cottage in the wilderness, he arrived safely at home, and still had money for the poor—having been at no cost whatever.

About one year and a half after this, a stranger called at the house of deacon M. for some refreshment. In the course of the conversation, he observed that he lived, when at home, on the other side of the mountain, near Connecticut river. The deacon inquired for some gentlemen there, with whom he was acquainted, and found that the gentleman knew them. Next he asked whether the people in that vicinity were paying attention to religion. And the reply was, "Not much. But," continued he, "in a town twenty or thirty miles back from the river, where I am acquainted, there has been a powerful revival. The commencement of it was very extraordinary. The first person that was awakened and brought to repentance, was a poor woman, who lived in a very retired place. At the time of her baptism, she related, that some time before, a stranger was driven into her house by a thunder storm, and talked to her so seriously, that she began, while listening to his discourse, to feel concerned about her

soul. The man, she related, was much affected, when he found that she had no bible; and after he had left the house to go on his journey, returned again, and gave her a dollar to buy one, and charged her to get it soon, and read it diligently. She did so, and it had been the means, as she believed, of bringing her from darkness into light—from a state of stupidity and sin, to delight in the truth and ways of God. The name of this pious man, or the place of his residence, she knew not. But she believed it was the Lord that sent him. At this relation, and the great change which was so obvious in the woman, her neighbors wondered much. They were led to meditate on the goodness, wisdom, and power of God, displayed in this singular event of his providence. They were led to think of themselves, of the importance of attending more to their bibles, and were finally awakened to a deep concern for the salvation of their souls. As many as thirty or forty were already hopefully converted, and rejoicing in God their Saviour."

The deacon, who had listened to this artless relation with a heart swelling more and more with wonder, gratitude and joy, could refrain no longer, but with hands and eyes upraised to heaven, exclaimed, "*My God! thou hast paid me again!*"

S. M. K.

THE SERGEANT AND HIS PIPE.

"My days are consumed like smoke; (Ps. cii, 3,) they are passed away as the eagle that hasteth to his prey. (Job ix, 25, 26.) Such were the days of my childhood! such were the days of my youth, and of my manhood what will my latter years be? Yes, it is written, the heavens shall vanish away like smoke and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but the

salvation of the Lord shall be forever, and his righteousness shall not be abolished. (Isa. li, 6.)"

Such were the reflections of old Sergeant Eustace, while he quietly smoked his pipe at the door of his cottage. He was an invalided soldier, and now lived in the village where he was born. His little pension sufficed his wants, for he restricted himself to the necessities of life, with the exception of his pipe; a bad habit which he had taken up many years before; and though he had several times determined to leave it off, he had not yet done so.

"So you are smoking your pipe, Sergeant," said Julian, a farmer's lad, who was passing on his way to the field.

"There will soon be an end of my smoking," said the veteran.

"What, is your tobacco almost gone?" asked Julian, who did not understand what the Sergeant meant; "you need not care about that, there is plenty at the shop close by, and they are not afraid to trust you."

Sergeant. I do not know, Julian, whether you can tell where it is written—When the almond tree shall flourish, and the silver cord be loosed, and the golden bowl broken, and the pitcher broken at the fountain, and the wheel broken at the cistern; then man goeth to his long home, then shall the dust return to the earth as it was. (See Ecc. xii, 5, 6, 7.)

Julian, (smiling.) I know no more about it, Sergeant, than if you talked Latin; and I would much rather hear a good song, for I don't understand you.

S. Sit down a minute, and I will explain it while I finish my pipe. Do you see that smoke how it goes upwards and disappears, but when it came out of the pipe it seemed quite thick? My good lad, this reminds me of what you are, and that shews me what I am become. Do you understand me?

J. (still smiling.) One can make

out what you mean, without being a conjurer. You mean that I am young and strong, while you are old and weak. Is not that your meaning, Sergeant?

S. Do you not see also that the fire gets lower and lower in the bowl of the pipe while I am smoking, and that the tobacco is nearly burnt away? Do you not suppose that it will be all burnt out very soon?

J. I am not a philosopher, but I understand you. Do you not mean to give me a piece of advice, and tell me that I shall not always be so gay and so merry as I am at present?

S. Look, now; see what remains in the bowl; only a few ashes, my lad—nothing else. Now, tell me, what is become of the smoke which gave me pleasure, and which you seemed to have no objection to?

J. Ah, well; every thing in its turn—

"Youth's the season made for pleasure;
"Age for wisdom, care, and leisure."

S. But which is best, pleasure or wisdom?

J. Each in its turn, Sergeant.—But I must go to work; good by.

S. (taking hold of his frock.) Stop a minute, Julian, I wish to say a few words more: I once was young and strong as you now are, and perhaps even more fond of idle mirth. I wasted my first precious years in ignorance, and the next in folly. Those that came after, brought pain and suffering; and yet I am now happier, more contented, more joyful and full of hope than when I was five and twenty, and went to the wars without care, thinking that perhaps one day I might be a captain. Now my lad, can you tell me what it is gives me this happiness, this joy, and this good hope?

J. (hesitating a little.) I don't know; perhaps you like living at your ease, and smoking your pipe, without having any one to trouble you, or having to work.

S. Then I suppose you don't like

being set to work, and kept hard at it all day; perhaps you think you should be quite happy if you were idle or playing with your companions?

J. Why, what harm would there be in it?

S. Yes, there is harm in it, if you never think of what is to happen afterwards, and go on just as if the fire would never burn out. But Julian, when all the smoke has disappeared, and you have nothing in your memory, or in your heart, but a few worthless ashes; I mean the mere recollection of *past* pleasures; how shall you feel then?

J. Why you told me that now, when your youthful days are all gone, you are quite happy and contented, and even full of hope. Why may I not feel the same when I come to your age?

S. I shall go to bed to-night to rest myself. Do you mean to wait till you are my age before you do so?

J. What a question! Is there any need to be old before we rest ourselves, when we may do so now?

S. And why should you wait till you are old before you seek rest for your soul, when you may have it now?

J. Do you think that my soul is uneasy or uncomfortable?

S. Suppose, Julian, that your coffin was yonder, and you were certain you should be put into it and become a prey to the worms before three days were passed, should you feel quite easy and careless about it? Come, speak the truth. Do you think you should be as happy and as calm as I am, who know that at most I have not many days to live in this world?

J. (sitting down.) What you speak of is a serious affair, and I must confess I have not thought about it so much as I should have done.

S. Have you ever thought about it? Tell me, my lad, when did you think about dying, or the day of judg-

ment, and the salvation of your soul?

J. (slowly, and looking at the ground.) The last time I was ill; it was six weeks ago; I do assure you I thought very seriously about it then.

S. What did you think about it? Did you think it was all nonsense, and would you rather have listened to a song than to the truths which startled you just now?

J. Well, Sergeant, I will confess to you, that I was wrong to speak as I did a little while ago; and, in reality, I am not quite so much inclined to trifle about these things as I may seem to be.

S. Now tell me truly, Julian; do you sometimes think about the Lord Jesus Christ, the Son of God, who died to save us?

J. He knows what I am saying, and I believe that he cares for me; for sometimes even while I am at work, all at once thoughts about him come into my heart, and my mother whom I have talked to about it, tells me that he calls me to come to him.

S. So it was with me; and how long did I resist his voice! Ah! if he had not been all-powerful, and if his mercy had not indeed been long-suffering, I should have still remained in the same hardness of heart and misery!

J. (taking the Sergeant's hand.) Is not he able also to deliver me; and may not his mercy towards me be as great as towards you?

S. Yes, Julian; if you seek him with all your heart, you will find him, perhaps before you get to your plough, for he is *always* near. He is in our paths, in the fields, in the stable, and at the mill; as well as in the church and in your chamber. Go, my lad, be of good courage. Remember your Creator in the days of your youth; think upon the Son of God, our almighty and merciful Saviour, before the fire of your life is consumed away, and your years have vanished like smoke.

P. E.

Lutheran Magazine.

MONDAY, NOVEMBER 1, 1830.

Hartwick Synod of the Evangelical Lutheran Church in the State of New York.—This Synod was established for the convenience of our western churches in this state, and is intended to embrace in its connexion, all the ministers and congregations west of Hudson river. By a reference to the proceedings of the convention, which we have published in this number, it will be perceived, that this Synod was organized, with great unanimity. There was but one dissenting voice among the lay representatives. Only three ministers voted against the new Synod, and one of these has since united himself with it. We sincerely hope that this important measure, which we deem so essential to the future success and prosperity of our church in this state, may be approved by all who feel an interest in her welfare. The new Synod is based on the orthodox principles which are professed and inculcated by the great body of Lutherans in the United States. It has adopted the constitution recommended by the General Synod, and we trust, that with the divine blessing, it will become an efficient auxiliary, in the work of spreading the evangelical principles of our venerable church through the United States.

Missionary.—At the last meeting of the Board of Directors, the Rev. THOMAS KILMER was appointed a missionary of the "Domestic Missionary Society of the Lutheran Church in the State of New-York;"

to labor in our western vacant congregations and destitute settlements.

Ecclesiastical Notices.—The Rev. CHARLES A. SMITH has taken charge of the Evangelical Lutheran Churches at Stone-Arabia and Palatine.—The Rev. JOHN EISENLORD, Jun. is located as pastor, in the Evangelical Lutheran Church at Minden, Montgomery county; and the Rev. Doct. HAZELIUS, formerly Principal of Hartwick Seminary, was recently inaugurated as German Professor of Oriental Literature, in the Theological Seminary at Gettysburgh.

Apology.—The domestic afflictions of the resident editor, have prevented him from attending to the editorial department as usual.

TIME OF CONVERSION.

The following article is taken from an old book, especially for this country, published in Boston in 1720, and entitled a "Guide for the doubting, and a cordial for the fainting saint." The author was Benjamin Wadsworth, a Calvinistic divine of the congregational church in Boston, and afterwards president of Harvard College.—[*Gospel Messenger*.

Some christians are greatly disquieted and discouraged, because they do not know the particular time of their conversion. Possibly, the christian will say, "So far as I know my own heart, I hate the ways of sin; I desire firmly to rely on Christ alone for salvation, and to lead a holy life, yet I fear all is not right and sound at bottom; I doubt I was never truly converted. For conversion is a very great change; it is a person's coming out of the kingdom of satan into the kingdom of Christ; 'tis a changing of masters; a turning from sin to

God ; a rising from death to life ; 'tis indeed, a great change, and who can experience this change, but that he must needs know the *time* of it ?—Nay, I can discourse with, or hear of some, who can tell the time of their conversion. They can say, that such a particular text, or such a particular sermon, or such a remarkable providence, was peculiarly instrumental of their conversion ; but as for my part, I know nothing of the particular time of my turning from sin to God, and, therefore, I doubt I was never truly converted." Now, to this case, I would say, first that there are but some, and, probably, but few sincere christians that can tell the particular time of their conversion.—Some can tell it, but probably there are but few that can. . Paul could tell the very day when he was converted ; it was on such a day, when he was going to Damascus to persecute the saints. . But we do not know that Peter, or James, or John, knew the particular day of their conversion. There are many whom we charitably hope are truly pious, who know nothing of the particular time of their new birth. Mr. Baxter, in his book upon infant baptism, says, " for my own part, I aver it from my heart, that *I neither know the day nor the year when I began to be sincere.* I was once, he continues, in a meeting of very many christians, most eminent for zeal and holiness of most in the land, of whom divers were ministers, and some at this day as famous, and as much followed as any I know in England, and it was there desired, that every one should give in the manner of his conversion that it might be observed what was God's ordinary way ; *and there was but one that I remember of them all, that could conjecture at the time of their first conversion.*

Secondly, 'tis commonly tho't that these ordinarily know least of the particular time of their conversion, who have been best furnished with

the means of grace, and been kept from scandalous sins. They have had convictions, doubts, fears, and hopes from their childhood. Nor can they say, whether parental instruction, reading God's word, or hearing it preached, was, firstly, instrumental of saving good to their souls. " So is the kingdom of God, as a man should cast seed into the ground, and should sleep, and rise night and day, and his seed should spring and grow up, he knoweth not how."

Thirdly, if thou art converted, thou shalt go safe to heaven, though thou knowest not the time of thy conversion. If thou dost heartily hate and loathe all thy sins, dost heartily trust in Christ for pardon and salvation, heartily desiring and endeavoring to be truly holy, then thou art certainly converted, though thou dost know the particular time when. These things are the fruits, and so the proofs of converting grace. If they are in thee thou mayest take comfort, rejoice, and be thankful. In many persons, God often times begins and carries on the work of grace insensibly, so that they come to good growth and maturity, before they know that they are alive. How our eyes were opened we know not, only one thing we know, whereas we were blind, now we see.

REMINISCENCE.

In the memorable attack made by the British squadron upon the almost defenceless village of Stonington, in the month of September, 1814, a number of their barges, in attempting to effect a landing on the east side of the peninsula, were promptly repulsed by the militia. A few of them were sunk, and one drifted on shore, full of the wounded and dying.

Among the persons severely wounded, was a young midshipman of prepossessing appearance, and tho' medical aid and kind attentions were immediately afforded, it was found

impossible to preserve his life. He died, and was interred with the honors of war, in the village graveyard. In the latter part of the summer subsequent to the termination of hostilities, an elderly gentleman, evidently a foreigner, drove up to the public house in the village, and after a few allusions to the attack and defence, inquired of the landlord if any British officer who was killed at the time, was buried in the neighborhood. The landlord answered in the affirmative, and related the particulars of the capture, death and burial of the midshipman. He was asked by the stranger if he would accompany him and point out the spot where the remains lay; which was immediately complied with.—The gentleman then desired to be left alone, and did not return to his lodgings until late at night. In the morning he rose early, and again repaired to the grave yard, where he remained four or five hours. After his return he took breakfast, settled his bill, and was about departing, when the landlord, whose feelings as well as curiosity, were greatly excited, ventured to intrude upon his reserve, by asking if the deceased midshipman were a relative. He replied in a faltering accent, that he was: that it was his only son; and that as soon as he could conveniently leave England after a renewal of intercourse between the two countries, he had engaged his passage, for the sole purpose of viewing the spot where the relics of all that bound him to earth lay entombed. That he had now poured out his grief over his grave, and put an end to the agonizing uncertainty which haunted his mind respecting his death and burial, he should go back comparatively soothed, with the entire satisfaction that his son had not fallen into the hands of barbarians, but had died surrounded by hearts that could enter into the feelings of a parent, prematurely bereft of his only child.

From the Journal of Health.

THE INDULGENCE OF GRIEF.

It is not in the power of every one to prevent the calamities of life—but it evinces true magnanimity to bear up under them with fortitude and serenity. The indulgence of grief is made a merit of by many, who, when misfortunes occur, obstinately refuse all consolation, till the mind, oppressed with melancholy, sinks under its weight. Such conduct is not only destructive to health, but inconsistent with reason, religion and common sense. “There are,” says South, “what may be called the ceremonies of sorrow: the pomp and ostentation of effeminate grief, which speak not so much the greatness of the misery as the smallness of the mind.”

To persevere

In obstinate condolence, is a course
Of impious stubbornness, unmanly grief.
It shows a will most incorrect to Heaven,
A heart unfortified, a mind impatient;
An understanding simple and unschooled.

Change of ideas is as necessary to health as change of posture. When the mind dwells long upon one subject—especially if it be of a disagreeable and depressing nature, it injures all the functions of the body. Hence the prolonged indulgence of grief spoils the digestion, and destroys the appetite. The spirits become habitually depressed—the body emaciated, and the fluids deprived of their appropriate supply of nutriment from without, are greatly vitiated. Thus, many a constitution has been seriously injured by a family misfortune, or any occurrence giving rise to excessive grief. It is, indeed, utterly impossible that any person of a dejected mind, should enjoy health.—Life may, it is true, be dragged on for years. But whoever would live to good old age, and vigorous withal, must be good humored and cheerful. This, however, is not at all times in our power—yet our temper of mind as well as our actions, depends greatly upon ourselves. We can neither associate with cheerful or melancholy

companions—mingle in the offices and amusements of life—or sit still and brood over our calamities as we choose. These and many similar things, are certainly within our power—and from these the mind very commonly takes its complexion.

The variety of scenes which present themselves to our senses, were certainly designed to prevent our attention from being too constantly fixed upon one single object. Nature abounds with variety, and the mind, unless chained down by habit, delights in the contemplation of new objects. Examine them for some time—when the mind begins to recoil, shift the scene. By these means a constant succession of new ideas may be kept up, till what are disagreeable disappear. Thus, travelling—occasional excursions into the country—the study of any art or science—reading or writing on such subjects as deeply engage the attention, will expel grief sooner than the most sprightly amusements. We have already repeatedly said, that the body cannot enjoy health unless it be exercised—neither can the mind: indolence nourishes grief. When the mind has nothing else to think of but calamities, it is no wonder that it dwells upon them. Few persons are hurt by grief, if they pursue their business or their active duties with attention. When, therefore, misfortunes happen, instead of abstracting ourselves from the world, or from business, we ought to engage in it with more than ordinary attention—to discharge with double diligence the duties of our station, and to mingle with friends of a social and cheerful disposition. Innocent amusements are by no means to be neglected; these, by leading the mind to the minute contemplation of agreeable objects, help to dispel the gloom which misfortunes shed over it.—They cause time to seem less tedious, and have many other beneficial effects. But it is to be lamented that

too many persons, when overwhelmed with grief betake themselves to the intoxicating bowl. This is making the cure worse than the disease, and seldom fails to end in the ruin of fortune, character, happiness and constitution.

THE PARSEE, THE JEW AND THE CHRISTIAN.—A beautiful extract.

By Dr. F. A. Krummacher.

A Jew entered a Parsee temple, and beheld the sacred fire: What, said he to the priest, do ye worship the fire? Not the fire, answered the priest; it is to us an emblem of the sun, and of his genial heat. Do ye then worship the sun for your God? asked the Jew. Know ye not this luminary also, is but a work of that Almighty Creator?

We know it, replied the priest; but the uncultivated man requires a sensible sign in order to form a conception of the Most High. And is not the sun, the incomprehensible source of light, an image of that invisible Being, who blesses and preserves all things?

The Israelite thereupon rejoined: Do your people, then, distinguish the type from the original? They call the sun their God, and descending, even from this to a baser object, they kneel before an earthly flame! Ye amuse the outward, but blind the inward eye, and while ye hold to them the earthly, ye draw from them the heavenly light! Thou shalt not make unto thee any image or likeness.

How then do you designate the Supreme Being? asked the Parsee.

We call him Jehovah Adonia, that is, the Lord who is, who was, and who will be, answered the Jew.

Your appellation is grand and sublime, said the Parsee, but it is awful too!

A Christian then drew nigh and said—We call him FATHER!

The Pagan and the Jew looked at each other, and said—Here is at once an image and reality; it is a word of the heart, said they.

Therefore they raised their eyes to heaven, and said with reverence and love—OUR FATHER! And they took each other by the hand, and all three called one another, *brothers*.

He that speaks well of others, and gives them faithful counsel, shall reap the benefit thereof himself; and they that speak ill of others falsely, or deceive them, shall themselves suffer the injury which they design to do to their neighbors.—[Bishop Patrick.]

Poetry.

For the Lutheran Magazine.

"There is no remembrance of former things; neither shall there be any remembrance of things that are to come, with those that shall come after."—Eccl. i, 11.

Time rolls his ceaseless tide,
Sweeping at once away,
The monuments of human pride,
The beautiful—the gay—
The brightest glories of the world,
In undistinguished ruin hurled.

O'er kingdom, crown, and throne,
It sweeps resistlessly,
And bears the sightless ruins on,
To that engulfing sea,
Where all at last shall disappear,
And numbered be with things that were.

Since time began to flow,
What countless multitudes,
From Zemla's barren wilds of snow,
To Zara's solitudes,
Have perished, all to us unknown,
Save here and there a mightier one.

One boundless sepulchre
Is earth; and sun, moon, stars,
Its gorgeous decorations are—
Yet *man's* proud spirit wars
'Gainst the decree that lays him there,
And grants him burial so fair.

Vainly the stone we raise,
In honor to the dead;
The chiselled marble e'en decays,
O'er glory's trophied bed.
The statue from the niche is cast,
And darkness broods o'er all the past.

False are life's frenzied dreams—
Dreams of a troubled sleep—
And often o'er our ruined schemes,
We're made to bend and weep;
Wondering that aught so fair as they,
Should in a moment fade away.

And what is wealth, or fame,
Hope, love, ambition, power,
The conqueror's wreath, the poet's name?
They their allotted hour
May live; but O! no power can save
Them from oblivion's gloomy wave.

Then is there nought survives
This pitiless decay,
Freed from the general wreck that lives,
When all hath passed away?
And shall oblivion's sullen wave,
A ruined world forever lave?

Ah, yes! serenely bright
Th' immortal soul shall rise,
And mounting in its eager flight,

Assert its native skies;
Spurning the clogs that bound it here—
Above or passion, doubt or fear.

S.

RHINE SONG,

Of the German Soldiers after Victory.

BY MRS. HEMANS.

But I wish you could have heard Sir Walter Scott describe a glorious sight which had been witnessed by a friend of his!—the crossing of the Rhine at Eerenbreit-tein by the German army of Liberators, on their victorious return from France. "At the first gleam of the river," he said, "they burst forth into the national chaunt—"Am Rhein! Am Rhein!" They were two days passing over, and the rocks and the castle were ringing to the song the whole time; for each band renewed it while crossing; and the Cossacks, with the clash and the clang, and the roll of their stormy war music, catching the enthusiasm of the scene, swelled forth the chorus, 'Am Rhein! Am Rhein!'"

[*Manuscript Letter.*

Single Voice.

It is the Rhine! our mountain vineyards lav-
I see the bright flood shine! [ing,
Sing on the march with every banner wav-
Sing brothers! 'tis the Rhine! [ing—

Chorus.

The Rhine, the Rhine, our own imperial ri-
Be glory on thy track! [ver!
We left thy shores, to die or to deliver—
We bear thee Freedom back!

Single Voice.

Hail! hail! my childhood knew thy rush of
water,
Ev'n as my mother's song!
That sound went past me on the field of
slaughter,
And hand and arm grew strong.

Chorus.

Roll proudly on!—brave blood is with thee
sweeping,
Poured out by sons of thine,
When sword and spirit forth in joy were leap-
Like thee, victorious Rhine! [ing

Single Voice.

Home! Home!—thy glad wave hath a tone
of greeting,
Thy path is by my home:
Even now my children count the hours 'till
O ransomed ones! I come! [meeting,

Chorus.

Go, tell the seas, that chains shall bind thee
never,
Sound on by hearth and shrine!
Sing through the hills, that thou art free for-
Lift up thy voice, O Rhine! [ever—

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JUSTIFICATION.

Justification is a forensic term, and denotes a declaration of righteousness. To be justified before God, is to be absolved from the guilt of sin, and accounted just and righteous in his sight. This is confirmed by those passages in the holy scriptures, which may be considered as descriptive of the justified state. Every justified person is represented in the holy scriptures, as one, who is reconciled unto God. "Much more being justified through his blood, saith the apostle Paul, we shall be saved from wrath by him; for if when we were yet enemies, we were reconciled unto God, through the death of his Son, much more being reconciled, we shall be saved by his life." To be justified by his blood, and reconciled by his death, are two phrases, which the apostle uses with the evident intention of conveying the same idea. Now, no person can possibly be reconciled unto God, unless his sins be forgiven, and righteousness imputed unto him—because, God cannot be supposed to have any pleasure in sin, and is of purer eyes than to behold iniquity with any degree of complaisance. And since no reconciliation can be effected without the remission of sin, it necessarily follows, that justification must be attained in the same way; and that

every justified person is viewed as innocent and righteous in the sight of God. The word justification, is used in the scriptures, in direct opposition to condemnation: As when the apostle Paul observes, in his 2 Epistle to the Corinthians, "If the administration of condemnation was glorious, much more shall the ministration of justification exceed in glory." And in another place, speaking of the imputed innocence and righteousness of the elect, he saith, "It is God that justifieth, who is he that condemneth?" Now, the term condemnation, is always used to denote an imputation of guilt, and renders us liable to the punishment of sin and death. Justification, therefore, which stands directly opposed to it, must signify an absolution from the guilt of sin, and free us from the condemning effects of unrighteousness. The believer is said to be justified from sin. "By him, all that believe, shall be justified from those sins, from which they could not be justified by the law of Moses." And in another place, the same apostle saith, that "the free gift was unto justification from many sins"; which plainly shews, that by the term justification, he meant to convey the idea of a remission of sin. This will appear still more evident, from the words of the apostle, in his Epistle to the Romans, where he represents the justification of the believer, and the re-

mission of his sins, as meaning the same thing. "God," saith he, "hath set forth Christ Jesus to be a propitiation through faith in his blood, and this he hath done to declare his righteousness, in the remission of sin." He then goes on to repeat the same thing, in what follows: "To declare his righteousness, that he might be justified of him, that believeth in Jesus." In another passage of the same Epistle, we are told, that "we are justified through the redemption that is in Jesus, through faith in his blood." This blood, is represented in several places, as procuring for us, the pardon of our iniquities. "It was shed," saith the apostle, "for the remission of sin." "He hath washed us from our sins, by his blood." From these texts, I think it may be fully demonstrated, that justification, in St. Paul's signification of the term, denotes an act of divine grace, whereby the believer is absolved from the guilt of his past sins, and considered as innocent and righteous in the sight of God, as if he had complied with all the obligations of that legal obedience, which were required under the first covenant.

From this definition, which I have derived from the authority of the scriptures, it appears, that the sinner's justification before God, includes two things, which deserve to be separately considered; a remission of sins, and an imputation of righteousness. This remission of sins consists in not imputing them to the eternal condemnation of the person, by whom they have been committed. As David saith, "blessed is the man to whom the Lord imputeth not ini-

quity, and whose sins are covered." His sins are said to be remitted, who is acquitted of the charge, and exonerated from the punishment of his iniquities. Justification, when considered in this sense, refers to the present life. The believer is justified, and has his sins remitted in this world. Abraham, whose justification is mentioned by the holy apostle, as exhibiting a pattern for the justification of future generations, had his sins remitted, and was accounted righteous, before even he offered up Isaac. He believed God, when he promised him a son, and "his faith was imputed to him for righteousness." The justification or remission of sin, which was granted to the primitive converts to the christian faith, is represented by the inspired writers, as an act already past. "Ye are washed; ye are sanctified; ye are justified in the name of the Lord Jesus, and by the spirit of our God." This is what St. Paul says, in his Epistle to the Corinthians, who were notorious for their former vices and corruptions—but now, since they had embraced the christian faith—relinquished their former wicked pursuits, and were admitted into the covenant of grace, he tells them, that they are already washed; that they are sanctified and justified, in the name of Jesus Christ, and through the operations of the divine spirit, by whose agency they were admitted into a covenant relation with God. "Being justified by faith, we have peace with God." The holy apostle here speaks, of such as were already introduced into a state of favor with God, which was the result of their previous justification by him. "Be-

ing now justified, through his blood, we shall be saved from wrath by him." Here, also, the act of justification is said to be past, while salvation is exhibited as a future benefit. And this is the difference between justification and salvation. The privilege of justification, may be enjoyed in this world. The hope of salvation, can only be accomplished in another. Justification is a present benefit; salvation is a future blessing. Justification is a temporal deliverance from past sins, which we have committed in this world; salvation is our final emancipation in heaven.

The imputation of righteousness, which constitutes an essential part of the believer's justification, and without which, he cannot be admitted into the divine favor; is the gracious judgment of God, whereby he considers the person justified, as righteous—grants him his blessing—and is as fully reconciled to him, as if he had never offended, and was perfectly innocent of the least transgression. But, here, I must observe, in justice to this subject, that the righteousness, which is imputed to the justification of the believer, is not, in my view, the personal righteousness of Christ, as some have erroneously pretended, and vainly attempted to show. Whenever the word "imputed," is used in the holy scriptures, in relation to justification, it has a direct reference to *faith*, either expressed or understood. The believer's faith, is uniformly said to be imputed to him, for righteousness or justification. "Abraham believed God, and it was imputed to him for righteousness." "To him that worketh not, but believeth his *faith*

is imputed for justification." "He was strong in faith, wherefore it was imputed to him for justification."—The scriptures no where speak of an imputation of Christ's personal righteousness to the believer. And it is a wrong interpretation, and flagrant abuse of the apostle's words, to say, that the faith, which is imputed unto the justification of the believer, means the righteousness of Christ; a righteousness, proceeding from that active and perfect obedience, which he rendered to the divine law, during his continuance upon earth—for if Christ's active and perfect obedience, be imputed unto the justification of the sinner, the sinner must, in consequence of such imputation, be rendered as perfectly righteous, as Christ himself: and God can no longer be said to justify the ungodly; which is a direct contradiction of the apostle's words, when he says, "to him that believeth on him, that justifieth the ungodly"—"when we were yet enemies, we were reconciled unto God, by the death of his son."

This interpretation of the believer's righteousness, is not only contrary to the express declarations of scripture; but destroys, also, the necessity of Christ's expiating sacrifice for sin. For if Christ's active and perfect obedience, be imputed unto us, we are entitled to the benefit of salvation, upon the principle of legal obedience. We must be considered as possessing the same righteousness which Christ possessed, when he finished his work of legal obedience. We must be regarded as innocent, and undeserving of punishment, as he possibly could have been, when he suffered for us on the cross. Con-

sequently, there could have been no greater necessity, that he should die for us, than that he should for himself, or any other person, that was perfectly righteous, and subject to no condemnation. And here, lest any one should be prevented from perceiving the force of this argument, by confounding our Saviour's active with his passive obedience, I deem it necessary to remark, that his active obedience; that is, his fulfilment of the law, was fully accomplished, before ever he entered upon his passive obedience, which he performed, by suffering the penalty which the law inflicted. He had fully observed every precept of the law, before ever he suffered its punishment. If, therefore, we could be justified, thro' an imputation of his active obedience; that obedience might have been imputed unto us, before he was nailed to the cross; and the necessity of his subsequent sufferings and death, would have been superseded.

This doctrine absolves the believer, who considers himself thus justified, through an imputation of Christ's righteousness, from the duty of future obedience. It is destructive to all practical christianity—encourages men to disregard the restraints of moral virtue, and leads them into all manner of profligacy and licentiousness. For if we are once in possession of Christ's perfect righteousness, we need no longer strive for any personal righteousness, by endeavoring "to live righteously, soberly and godly" in the present world. It is no longer necessary, that we should have any fruits unto holiness. We have an unconditional promise of final deliverance; we have an abso-

lute title to eternal life: our salvation is perfectly secure, and do what we will, it is impossible that we should fall away entirely, and be prevented from going to heaven at last.

This doctrine destroys the foundation of the second covenant—opposes the whole economy of divine grace. It leaves no room for the exercise of God's mercy, and renders the atonement of Jesus Christ perfectly nugatory. For if Christ's perfect and sinless obedience of the law, be imputed unto us, then God must consider us as having complied with all those obligations of legal obedience, which constituted the condition of our acceptance with him, under the first covenant; consequently, we have a legal claim to justification; we are entitled to eternal life, according to the tenor of that law, "do this, and live." Our righteousness is of the law. It is no more of grace, but of debt, that we are justified; we are no longer left dependant upon the mercy of God. He might "have spared his only begotten son. Christ is dead in vain. There was no necessity that by his blood, he should purchase eternal redemption for us." And St. Paul could not have written under the influence of divine inspiration, when he declared, that "by the works of the law shall no man be justified, but by faith, without the works of the law." "The just shall live by faith, and if justification be by grace, then it is not of works." The reader will perceive, therefore, that this doctrine is attended with the most manifest absurdities; and however zealous and enthusiastic some ministers may appear in its de-

fence, it cannot be supported by the least shadow of evidence from the holy scriptures ; for as the scriptures do not afford sufficient authority for saying, that one man's sins are imputed to another, so also they do not exhibit evidence sufficient, to warrant the conclusion, that the righteousness of one, is imputed to another. The word imputed, is always used in the scriptures, in reference to some personal quality or action of our own. In the oracles of God, we are constantly taught to believe, that every man is held responsible for his own deeds ; that each individual must bear his own burden, and that every one of us will be judged according to his own works.

And here let it not be objected, that because faith is imputed unto the justification of the believer, without the righteousness of Christ, that we must be justified by our own works ; for although faith may be considered as in some measure depending upon our own exertions, yet it cannot be viewed as a virtue, entirely proceeding from within ourselves. To believe, is not our own act—it is not our exclusive work—No ; faith is the gift of God ; and although we may have faith sufficient unto justification, we can be entitled to no merit ; we are by far too weak and insufficient, to comply with the conditions of our justification. Our only hope is in God's tender mercy. Our whole dependance must be placed upon the merits of that precious sacrifice, which Jesus Christ offered for us upon the cross. His blood, which was shed for the remission of our sins, is the meritorious cause of our justification. Even our faith,

cannot merit the benefit of justification. We are justified by an act of God's free grace, solely through the merits of Jesus Christ, and not by any works of our own. M.

For the Lutheran Magazine.

FULL ASSURANCE.

There are some people, who profess to have a full assurance of their salvation. Without entering into a long and tedious course of reasoning on this subject, it is a sufficient confutation of this doctrine, to make it appear, that it is perfectly unscriptural. The scriptures contain no unconditional declaration, that mine, or any other man's sins, are forgiven. It therefore, cannot be termed a divine faith ; for its objects are not revealed in the scriptures. I may believe it, as a matter of my own experience ; but then it is a knowledge, derived from my own imperfect experience, which may possibly deceive me ; and not a conviction, founded upon a divine communication, which alone is infallible. I do not say, that there is no person that can say, I have every reason to believe that my sins are forgiven me : but I do say, that no person can say, I am perfectly assured of my salvation. The scriptures authorise no such bold and presumptuous declaration ; and no individual, however perfect, can have this full assurance, because the best christians may fall from a justified state, and by that means, be finally and totally lost.

St. Paul never considered himself authorised to believe, that his salvation was perfectly secure. He never had this full assurance, to which

modern enthusiasts so often pretend. After having escaped from so many dangers, surmounted so many difficulties, and overcome so many temptations, he felt himself constrained to declare, "not as though I had already attained, either were already perfect, but I follow after it; I count not myself to have apprehended, I press toward the mark." He never considered those, whom he had been the means of converting, as free from every danger of falling from grace. He constantly exhorts them "to stand fast in the faith," alleging, that "if after they have once escaped the pollutions of the world, through the knowledge of the Lord Jesus Christ, they are again entangled therein, and overcome, the latter end is worse than the beginning." He tells them, that "it had been better for them, never to have known the ways of righteousness, than after to have known them, to turn away from the holy commandment." He exhorts the Romans, "who were engrafted in and partook of the root and the fatness of the olive tree, not to be high minded, but constantly in fear, lest they should be broken off." He accuses the Galatians, "who had put on Christ—received the spirit of adoption," and "ran well" of being soon removed from him who had called them." He encourages the Hebrews, "to hold the beginning of their confidence steadfast unto the end," assuring them, "that it was impossible for them, who were once enlightened, and tasted of the heavenly gift, and were partakers of the holy ghost, and have tasted of the good word of God and the powers of the world to come, if they should fall away, to be re-

newed to repentance." He charges Timothy, his beloved disciple, to beware, lest he be led away after the vicious example of Hymeneus and Philetus, two apostate teachers, who, as he expressly affirms, "have erred from the truth, and made shipwreck concerning the faith." These men were once in a justified state. They had their sins remitted unto them in baptism, and received a conditional promise of their perseverance in faith; but they turned away from the faith; they apostatized from the truth; they fell from grace; and by these means they lost their justified state, and incurred the penalty due to this aggravated sin. A LAYMAN.

Selected.

From the Evangelical Luth. Intelligencer.
CHURCH DISCIPLINE.—No. II.

In a former number on this interesting topic, we promised to consider—

1. The importance of congregational discipline.
2. What offences require its exercise.
3. Who the persons are by whom it should be administered; and
4. In what manner it should be carried into effect.

The first two divisions of our subject have been discussed, and we shall now proceed to show—

3. *Who the persons are by whom &c.*

There is a diversity of sentiment on this subject, and we are free to confess, that according to our apprehensions, it is somewhat involved in obscurity. Many are of opinion that *civil magistrates* constitute the only proper authority to execute *ecclesiastical* as well as political laws. This view prevails in Europe, and is the foundation of the mode of procedure in various parts of the church there. But the Lutheran community in the

United States, are decidedly and universally opposed to this principle—opposed to every appearance of the most remote alliance between church and state, and would deprecate it as the most serious calamity that could befall our Zion. As “the kingdom of Christ is not of this world,” we believe that the church’s power is exclusively spiritual, that she needs no aid whatever from the arm of government, to enforce her laws, or coerce obedience to her requirements. All we, as Lutherans, ask or wish, or want for her from the civil polity, is—*just to let her alone.** Another, and indeed the only scriptural view on this subject is, that it is the prerogative of the church to administer her discipline. In confirmation of this view, we have only time and space to refer to the following passages of scripture : Mat. xviii, 17—1 Cor. v, 3, 5—2 John x. 11.

But though it is very evident that it belongs to the province of the church to carry its discipline into execution, this by no means relieves the subject of the obscurity suggested above. The great question is, what are we to understand by the term *church*, when employed to designate that power by which discipline is to be administered ? The Independent or Congregational churches believe that it signifies the collective body of all those who compose an individual congregation, and consequently teach, that the proper persons to administer discipline, are the professing members of the church generally, assembled together for that purpose. Accordingly, when an act of discipline is to be performed, the members in full communion hold a public meeting in the church, in which the minister presides ; and the

particular case is taken into consideration, debated and decided, and a committee is appointed to carry the decision into effect. Hence, “the power of excision (says a Congregational writer) lies in the church (the assembled members who constitute the congregation.) The officers take the sense of the members ; and after the matter has been properly investigated, and all necessary steps taken to reclaim the offender, the church proceeds to the actual exclusion of the person from among them, by signifying their judgment or opinion, that the person is unworthy a place in God’s house.” This mode of procedure, to say the least, is plausible and *seems* to compare well with some of the directions and usages of the primitive christians, recorded in holy scripture. Our Presbyterian brethren differ somewhat in their interpretation of the word *church* when used in the sense above stated, and comprehend by it, the representatives or officers properly appointed to superintend the concerns of the church, to wit, the minister and lay-elders. Agreeably to this view, discipline is administered among them by the pastor and elders, in the manner and by the authority of the church, so that, what *they* do, the church is said to do, in the same light in which the acts of a state legislature are declared to be the acts of the people. The Congregationalists recognize but two office-bearers in their connection, namely, bishops or pastors, and deacons, the former to attend to its spiritual affairs, and the latter to direct its temporal concerns. But the Presbyterians have their lay or ruling elders, and labor hard to prove that they are originally of divine appointment. We for ourselves have examined their arguments, and do not hesitate to pronounce them in our opinion, inconclusive. We verily believe, that the scripture evidence in favor of confirmation, is, to say the least, quite as clear and

* The jurisdiction of the church is purely spiritual; it ought to have no connection with the civil government, neither ought its decisions to be enforced by the arm of civil power. Vide Formula for the government &c. of the Evangelical Luth. Church, Part II, Section 6.

decided, as that adduced to support lay-eldership, and yet Presbyterians reject the former without a moment's hesitancy.

Our business, however, at present, is not to exhibit the opinions of others, but to point out what we Lutherans believe to be the correct course of conduct in the process of administering discipline; and we are proud to say, that in our own view, we greatly have the vantage ground. We believe that the New Testament has laid down no specific form of discipline, and that we are left to adopt that mode of procedure, which expedience and the general and unequivocal principles of the gospel dictate. We do not mean by this, that the Lord Jesus Christ has left no apostolic precept or example, which is either directory for our practice, or obligatory upon our conscience in the government of the church; but simply, that he has given no specific directions that are obligatory under all circumstances, and adapted to every case, and only established general principles, and left us to deduce from them such specific regulations as may seem best adapted to the peculiar exigencies of the church, and most subservient to the promotion of the divine glory. That this is the common belief of Lutheranism, we appeal to its acknowledged authorities.* Accordingly, when the term 'church' is used to express the authority whereby its discipline is to be administered, we understand it to imply, not like the Congregationalists, the individual members belonging to the

church, but like the Presbyterians, the officers of the church. But we differ from the latter also, in that we have a great variety of officers. They have only *elders*, namely, preaching elders or ministers, and ruling elders; we have both, and likewise deacons, (and to these some churches add trustees.) We believe that the bishops of the primitive churches correspond exactly to the pastors of modern ones. That bishop, elder and pastor, are only different terms for the same office, is evident from Acts xx, 17, compared with v, 28. Titus i, 5-7, and 1 Peter v, 1, 2.—They are called bishops, which signifies overseers, because they overlook the spiritual concerns and watch for the souls of their spiritual brethren. Acts xx, 28. 1 Tim. iii, 1.—Pastors or shepherds, because they feed the flock of God with truth; Eph. iv, 11.—Rulers, because they guide the church; Hebrews, xiii, 7. Elders, because of their age, or of their possessing those qualities which age supposes; Titus i, 5.—Ministers, because they are the servants of Christ and the gospel; Eph. vi, 21. Their duties, as well as those of the other officers, are principally pointed out in the Formula,* except trustees, whose chief business is, to have charge of the property belonging to the church; but where this class of officers does not exist, the trust imposed upon them, devolves upon the deacons.

Now, from the foregoing remarks, it appears that the proper authority to administer discipline, is the church, and that by the church, we are here to understand, the church-officers in general, viz. pastors, elders, deacons and trustees. The two latter, however, are rather to be regarded as temporal officers, and though by virtue of their office, they are bound to be present and to express their sentiments when a question of discipline is to be decided, yet, in our opinion,

* "Jesus Christ, the Supreme Head of his church, having prescribed no entire specific directory for government and discipline, and every section of his church being left at full liberty to make such regulations to that effect, as may be most adapted to its situation and circumstances," &c. Vide introduction to the constitution of the General Synod.

"As Jesus Christ has left no entire specific form of government and discipline for his church; it is the duty of every individual church," &c. Formula, chap. 1, sec. 5.

* Vide Formula, chap. 3, sec. 1, and 6.

they have or should have no vote. The duty of judging an offending brother, is purely spiritual, and therefore devolves upon those whose office is purely spiritual, viz. the pastor and elders.*

If it be asked, what authority we have for this regulation? We answer, as good as any other church has for its peculiar mode of administering discipline. We refer to those broad principles laid down in God's word, and to that authorised expediency deducible from those principles, and demanded by the peculiar wants and sometimes conflicting circumstances of separate churches.—That pastors and deacons are of divine appointment, is granted by all protestant churches; that pastors or preaching elders, are required to "rule well," as well as "labor in word and doctrine," will not be questioned: And as for lay elders and trustees, we do not believe that any direct authority can be found in scripture for either, but we claim upon grounds of expediency. And the Lutheran church believes, as already proven, that when explicit directions are wanting, expediency is to be consulted in determining the best plan to regulate the economy of God's house, and promote the glory of our divine Master. We have only yet to add, that all above church officers, who, in their collective body are designated by the appropriate appellation of "church-council," are elected by the members in full communion with the church, for a term of not less than two nor more than eight years, vide Formula, chap. 3, sect. vii.

Having thus ascertained who the persons are by whom discipline should

be administered, we beg the attention of the indulgent reader, while we go on to consider—

4. *The manner in which it must be carried into effect.*

Here we are not left to navigate our vessel on the troubled ocean of theological opinion, or the uncertain sea of expediency, where opposing currents, stormy winds, and concealed rocks may endanger our safety. No, we feel as if we were now travelling on *terra firma*, and if, occasionally, we should have to venture out upon the dubious waters of conjecture, we have an unerring compass, which is the word of God, and though reason must be the steersman at the helm, the needle points so steadily and so clearly the direction we are to take, that we cannot well miss our course.

But before we proceed to discuss this particular, we must premise, that many unimportant misunderstandings and trivial moral obliquities transpire in a congregation, with which the church should not be troubled, but which should be privately adjusted by the individuals concerned. Thus, "if thy brother shall trespass against thee, go and tell him his fault, between him and thee alone—if he will not hear thee, then take with thee one or two more," &c. Mat. xviii, 15, 16. So far, we perceive the subject of difference or offence is not to be brought before the church. But if an injured or offended member, has employed the means just recommended, and found them ineffectual, that is to say, if he has privately admonished his erring brother, calmly and amicably argued the case with him, mildly and seriously endeavored to convince him of his mistake—if he has, moreover, continued his benevolent exertions, and taken with him one or two of his christian brethren, and in their presence and with their aid, yet further reasoned the matter with him, and he will not come to an agreement, or refer the

* In these remarks, as well as in some others which are yet to be advanced, we may perhaps not precisely fall in with the established views of the Lutheran Church; should we mistake those views, or glide into any errors or misstatements, we shall be glad if any of our brethren will have the goodness to correct us.

case to their arbitration ; what is the next measure to be adopted ? The Saviour replies, " Tell it unto the church." Here, then, the jurisdiction of the church commences.* The case must be reported to the pastor or elders, who are the representatives of the church ; and the pastor or elders may either immediately join their admonitions to those of the persons already engaged in it, which perhaps will be sufficient to produce the desired effect, or they may lay it before the assembled church-council at their next meeting.† Should they find the complaint to be frivolous or groundless, they should rebuke the complainant, and take no further notice of the matter ; but if they judge it sufficiently serious to become a subject of discipline, they must appoint a discreet committee from among themselves, to wait on the " brother that has trespassed," and in their official capacity use efforts similar to those above suggested, for the purpose of bringing about the same result. This deputation may be repeated, if the case seem to require it. Should the offender manifest satisfactory evidences of contrition, a simple and affectionate admonition to him to " go and sin no more" will suffice, and he should forthwith be restored to the confidence of the church. But if he be obstinate, denying the charge or palliating his sin, and persist in this course from time to time, then the church-council should proceed to execute the law by separating him from the communion. His contumacy has awfully aggravated his original offence. He has now pertinaciously neglected to hear the church. He has become a stumbling block, a blur, a dishonor,

* So soon as the church takes up the matter, a resolution ought to be passed by its officers, suspending the individual from the privilege of communing.

† Every Church-Council should hold stated meetings for the transaction of congregational business—in towns those meetings should be monthly, in country churches it may be sufficient to hold them quarterly.

a disgrace to the congregation ; to retain him any longer in the bosom of the church, would be to defile the temple of Jehovah, incur the frown of God, and injure the best interests of his cause. Hence the command of the Master must be obeyed, " that wicked person must be put away from among us," and be regarded ' as an heathen man and a publican.*

Previously to the final act of excommunication, the transgressor should be cited before the church-council, to assign cause why sentence of expulsion should not be passed against him ; if he attend, possibly the matter may yet be adjusted, and he restored ; but if he refuse to appear, the case must terminate against him.

In the foregoing remarks, we have supposed the case of a trespass of one individual against another. But should a member be guilty of misconduct which is an offence against the church at large, (vide part 2 of this article,) then every member should consider it his duty to admonish him, in the spirit of meekness and affection, agreeably to James v, 19, 20, and the church-council are bound to take cognizance of it, whether formally reported to them or not, and to proceed as above stated.

In some cases, when a member is notoriously known to be guilty of a high crime or scandalous offence, the painful operation of excision should be forthwith performed, without taking all those preliminary measures

* If it be asked, how long the efforts of the pastor and elders for the recovery of an offending member, should be continued, and how often reiterated ? We think the answer must depend upon the circumstances of the case. Sometimes there may be such a degree of depravity and obstinacy discovered as would justify an immediate expulsion ; and on other occasions there may be such an appearance of hope as would warrant a repetition and perseverance of effort, for the space of three, or four, or even five months. But in no ordinary instance, should a question of discipline be pending more than four or five months. If in that time an erring member cannot be gained, he is unworthy of any further special exertions.

required to be observed in ordinary cases.

No member should be permitted to escape expulsion by resigning.—“It becomes not the wisdom and order of any society, (says Dr. Owen,) intrusted with authority for its own preservation, as the church is by Christ himself, to suffer persons obnoxious to censure—to cast off all respect to it, to break their order and relation, without animadverting thereupon, according to the authority wherewith they are intrusted. To do otherwise is to expose their order unto contempt, and proclaim a diffidence in their own authority, for the spiritual punishment of offenders.”

“The exclusion of a person from any Christian Church does not affect his temporal estate and civil affairs; it makes no change in the natural and civil relations between husbands and wives, &c.; neither does it deprive a man of the liberty of attending public worship; it removes him, however, from the communion of the church, and the privileges dependent on it. This is done, that he may be ashamed of his sin, and be brought to repentance; that the honor of Christ may be vindicated, and that stumbling-blocks may be removed out of the way. Too great caution cannot be observed in procedures of this kind; every thing should be done with the greatest meekness, deliberation, prayer, and a deep sense of our own unworthiness, with a compassion for the offender, and a fixed design of embracing every opportunity of doing him good, by reproof, instructing, and if possible, restoring him to the enjoyment of the privileges he has forfeited by his conduct.” Vide Buck, article, Excommunication.

Hitherto we have said but little concerning suspension and restoration. By suspension, we mean a temporary exclusion, and intermediate act, between a mere admonition,

and ultimate expulsion. It may be aptly denominated the *lesser excommunication*. Some are opposed to it, because it does not appear to be authorised by any express precept or example on divine record. But we, in the Lutheran Church, who conceive that practices fairly deduced from general principles, are obligatory, as well as others, which have the warrant of positive command or special precedent, esteem *suspension* as scriptural, just as well as final expulsion. *Godwyn* distinguishes three degrees of excommunication among the Jews, but *Selden* maintains that, properly speaking, there were only two, viz. the lesser and the greater. The former called *Niddui*, i. e. separation, lasted thirty days, and separated from the use of things holy.—The latter called *Cherem*, i. e. anathema, was an aggravation of the former, and answered to our final exclusion, (which might also be termed the *greater excommunication*.) It excluded a man from the Synagogue, and deprived him of all civil commerce. The third kind spoken of and called *Scammatha*, our author thinks synonymous with the preceding, and therefore not to be accounted distinct. Besides, if the right of inflicting the greater penalty of expulsion be conceded to a congregation, upon what principle can that of inflicting the lesser be denied it?—Does not the former presuppose and involve the latter? Moreover, we would appeal to common sense, whether there should not be a medium between a mere private rebuke, and the awful extremity of expulsion? How shall we dispose of an individual against whom, so far as *prima facie* evidence goes, a strong case is made out, but where there is still some appearance of penitence, yet not enough? Shall we retain in the bosom of the church, a person against whom such a charge is preferred—whose conduct is undergoing examination, and whose character, to say

the least, is exceedingly suspicious? We say No. But shall he at this stage of the business be expelled? Again we say, with equal emphasis, No. What then is to be done? In our opinion, if we would deal out even-handed justice to him and the church, we have no alternative but to suspend him, until the case has been fully investigated and decided, and then to proceed either to re-instate or discard him. It may be argued that our laws account every man innocent until his guilt is proved. This principle is a good one in civil affairs, but not in the church of God. The very act of a man appearing at the sacred altar to commune, is a public exhibition of the confidence, esteem and love of the whole church in him, and should this open testimony be accorded to him while lying under a serious charge that has much of the appearance of truth? But even in civil affairs, a man, though professedly viewed as innocent until proved guilty, is notwithstanding denied the rights of innocence. He is imprisoned or held to bail in the interval between his arrest and trial. And this is *civil suspension*.

Analogous to this is the case of a suspected member, and who must therefore be suspended till his innocence or guilt shall be established. Suspension accordingly appears to be indispensable to discipline. Abolish it from your code of ecclesiastical law, and the church will be reduced so the difficult and disagreeable choice of retaining in its bosom, one in whom a large majority of the members may have lost all confidence, or of expelling him before one particle of guilt has been absolutely fastened upon him, or while there is some semblance of contrition, and his case, therefore, by no means hopeless! These remarks, while they justify suspension, plainly set forth its import and the circumstances under which it should take place.

With respect to restoration, we have to observe, that it implies the reinstatement of a suspended or expelled member, to full communion, after he has been brought to a sense of his sin, a belief of God's pardoning mercy and satisfactory amendment of practice.

Every act of expulsion as well as of restoration consequent upon it, should be recorded in the church-book, and published by the minister from the pulpit in the presence of the assembled congregation. Whether the sentence of suspension should in like manner be announced is discretionary with the Church-Council, vide Formula, chap. iv. sec. 7.

As to the manner of proceeding against a minister or other officer of the church-council, we refer to the Formula, chap. iii, sec. 5, and chap. iv, sec. 7.* That the most inflexible impartiality should be displayed in the exercise of discipline will be admitted by all, and no church can be too careful in this respect.

With regard to our conduct toward to those who are separated from the church, we are not left without instruction. St. Paul, speaking of an expelled person, says:—"Count him not as an enemy, but admonish him as a brother." 2 Thess. iii. 14, 15. From this we learn that an expelled person must not be altogether forsaken and abandoned, as an enemy that is utterly beyond the reach of recovery. No, we must still bear in mind that the blood of atonement was shed for his redemption, and that he has a soul to be saved or lost as well as others, hence we must continue to admonish him with fra-

* Our Formula says:—"A member of the Church-Council *may* be accused before the council," but this, in our view, by no means forbids a private admonition anterior to the public accusation. On the contrary we think he should be called to a private account just as well as any other member, before the *public* accusation is made, and this may perhaps supersede the exposure of his case before the whole council.

ternal feelings and ardent prayers for his recovery.* If he be given over as it were, he will probably become more and more vile, but if the members of the congregation, and especially the pastor and members of the council continue to seek opportunities to admonish and warn him:—

“Peradventure God may give him repentance to the acknowledging of the truth;” and let every one remember that “he which converteth a sinner from the error of his way, *shall save a soul from death.*” Upon his repentance and reformation, he must again be received into communion, with compassion and love, joy and gratitude. “Better,” says Dr. Owen, “never excommunicate a person at all, then forsake and abandon him when he is expelled, or refuse to receive him back again upon his repentance; but there is a class of persons unto whom, if a man be an offender, he shall be so forever.” God grant that but few persons of this class may be found in our Lutheran Zion! Again, “I have written unto you, *not to keep company*, if any man that is called a brother, be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one, *no not to eat.*” 1 Cor. v, 11. In this apostolic injunction all intimate and voluntary intercourse with an expelled person is plainly prohibited. We may indeed transact our necessary worldly business with him, but have no right voluntarily to associate with him or to make him either an intimate or a frequent companion. He must be avoided as much as circumstances (and the ties of nature if he be a relation) will admit of.—Henry says: “We must avoid familiar converse and society with him for two reasons; namely, that we may not learn his evil ways, (by associating with him,) and for the shaming, and so the reforming of him; that

when disorderly persons see how their loose practices are disliked by all wise and good people, they may be ashamed of them and walk more orderly.” None of the relative duties however are to be dissolved, nor any of the social duties to be neglected.

We cannot conclude this article better, than by subjoining Mr. Hall’s very striking and solemn description of the nature and usefulness of excommunication. “I am far from thinking lightly of the spiritual power, with which Christ has armed his church. It is a high and mysterious one, which has no parallel on earth. Nothing in the order of means, is equally adapted to awaken compunction in the guilty, with spiritual censures impartially administered; the sentence of excommunication in particular, harmonizing with the dictates of conscience, and re-echoed by her voice, is truly terrible. It is the voice of God, speaking through its legitimate organ, which he who despises, or neglects, ranks with ‘*heathen men and publicans,*’ joins the Synagogue of Satan, and takes his lot with an unbelieving world, doomed to perdition. Excommunication is a sword, which, strong in its apparent weakness and the sharper, and the more keenly edged for being divested of all sensible and exterior envelopements, lights immediately on the spirit, and inflicts a wound which no balsam can cure, no ointment can mollify, but which must continue to ulcerate and burn, till healed by the blood of atonement, applied by penitence and prayer.—In no instance is that axiom more fully verified, “The weakness of God is stronger than men, and the foolishness of God is wiser than men,” than in the discipline of his church. By incumbering it with foreign aid, they have robbed it of its real strength; by calling in the aid of temporal pains and penalties, they have removed it from the spirit to

* “His soul is still of infinite value; labor to get it saved.” Clarke’s Com.

the flesh, from its contact with eternity to unite it to secular interests; and as the corruption of the best things is the worst, have rendered it the scandal and reproach of our holy religion.

"While it retains its character, as a spiritual ordinance, it is the chief bulwark against the disorders which threaten to overturn religion, the very nerve of virtue, and next to the preaching of the cross, the principal antidote to the 'corruptions that are in the world through lust.' Discipline in a church occupies the place of laws in a state; and as a kingdom, however excellent its constitution, will inevitably sink into a state of extreme wretchedness, in which laws are either not enacted, or not duly administered; so a church which pays no attention to discipline, will either fall into confusion, or into a state so much worse, that little or nothing remains worth regulating. The right of inflicting censures, and of proceeding in extreme cases to excommunication is an essential branch of that power with which the church is endowed; and bears the same relation to discipline that the administration of criminal justice bears to the general principles of government. When this right is exerted in upholding 'the faith once delivered to the saints,' or enforcing a conscientious regard to the laws of Christ, it maintains its proper place, and is highly beneficial. Its cognizance of doctrine is justified by apostolic authority; 'a heretic after two or three admonitions reject;' nor is it to any purpose to urge the difference betwixt ancient heretics and modern, or that to pretend to distinguish truth from error, is a practical assumption of infallibility." Z.

"HE SENT THEM AWAY."

One of Bishop Heber's Sermons preached in Madras, from these words, closes with the following admirable appeal to the congregation:—

My christian friends, you have this

day attended the worship of Christ, and have heard his gospel read, and so far as his ministers have been able, sincerely and faithfully expounded to you. You have heard the solemn commandment of the most high, and joined in prayer for strength to keep his laws. And I am persuaded, that such as have asked faithfully and humbly for that merciful support and guidance, have obtained as really, though not so perceivably, the help and nourishment and comfort of God's grace, as the multitude, of whom you have heard this day, had their bodily wants assisted. All this has been done for you by Christ himself, who, according to his promise, has been no less truly present in the midst of us, than if we had beheld him seated on his rocky throne, dispensing, as to this multitude in the wilderness, the precious manna of the gospel. We shall shortly, as his ministers, and in his name, pronounce his blessing on you, and "send you away." But is this all? does your duty end here? Oh no! We send you away, that you may ponder in your hearts the truths which you have heard, and improve, by daily prayer and watchfulness, the grace which you have received. We send you away that you may show forth in your lives those principles which we have endeavored to impress on your memory; we send you away as it were, soldiers from their review, to prepare yourselves for actual service, and for a vigorous and victorious battle against the world, the flesh, and the devil. We send you away, but in the hope that you may return again, after a week spent in the upright and persevering discharge of your different duties of parents, masters, children, friends, neighbors, husbands and wives: that you may return again with joy to renew your spiritual strength at the fountain of all power and godliness; and to bless that God who hath preserved you

from a lost captivity to the power of sin, and hath covered your head in the day, when you sustained the assaults of your ghostly enemies.—We send you away, that by a daily practice of every good gift you may improve your principles and confirm your habits of holiness, that the work of salvation which you now begin in much weakness and trembling, may be brought to perfection by him who mightily worketh in our infirmity, and knoweth, even from the mouth of babes and sucklings to still the enemy and the avenger.—Depart then in peace, and in the favor of the Lord; and that these our hopes may be realized, return not at once into the bustle and burden of life till, either publicly or privately, you have renewed your vows and your petitions. Give up some little space of this Sabbath afternoon to the serious consideration of your condition, your hopes, your fears, your duties; into the examination of what sins they are to which you are most inclined, and against which you should, therefore, be on your guard more particularly; what company, what pursuits you have found most injurious to your souls, and how best they may be avoided or rendered harmless, giving up in earnest prayer, yourselves, your interests, and affections to the service of God, and entreating him that this coming week, at least, may be spent without offending him. So shall the dawn of each returning day, bring increase of knowledge; so, when another Sabbath shall call you to these holy walls, you shall return in the increased favor of God, and the clearer light of his countenance; and so, at length, when the last great Sabbath of nature is arrived, and he, who once fed the poor of the flock in the wilderness, shall return in his Father's glory to rule over heaven and earth, he shall "send you away" no more, but cause you, world without end, to dwell in his Tabernacle, and before

his face, that where he is, you may be also!

DUTY OF THE TRUE CHRISTIAN.

The object which I ought to desire with the greatest ardor is, that my heart may be pure in the sight of God, so that, after my death, my soul may be eternally happy. But how can I assure myself of this happiness?—By fulfilling, with the assistance of his grace, my duties towards my neighbor, and my duties towards myself.

My duty towards God, is, to love him, to honor him, and to fear him, as my Creator, my Sovereign, and my Judge; remembering that he knows all my thoughts, and sees my most secret actions. I ought to receive all the bounties of his providence with a lively gratitude. I ought also to keep his commandments, and to pray to him to pardon me, and bless me, on account of the love of Jesus Christ, who died to save all men, on condition that they will sincerely repent, and incline internally towards him with faith, and lead a holy and virtuous life.

My duty towards my neighbor, is to love him as myself; to be careful that all my actions be just and honest, my words true and sincere; and that all my thoughts be kind and charitable; so that, in every respect, I may do to all others that which I should wish them to do to myself.

My duty towards myself, is, to be sober, chaste, and temperate; to employ my time with prudence and advantage; to examine, with care, the intentions of my heart; and to maintain my conscience pure and without offence before God and men.

If my heart applies itself sincerely to these duties, I may humbly hope, that the Almighty will continue towards me the assistance of his grace, and by it will render me capable of fulfilling them. Then I shall be happy in this life, and shall have the hope of enjoying eternal happiness.

BIGOTRY.

Bigotry, if I understand it, is a blind and inordinate attachment to one's opinion's. If we be attached to principles on account of their being *ours*, or because we have adopted them, rather than because they appear to us to be taught in the holy scriptures; if we be attached to *some* peculiar principles to the neglect of *others*, or so as to give them a greater proportion in the system than they require; if we consider things as being of greater importance than the scriptures represent them; if we obstinately adhere to our opinions so as to be averse to free inquiry, and not open to conviction; if we make so much of principles as to be inattentive to holy practice; or if a difference in religious sentiment destroy or damp our benevolence to the persons of those from whom we differ—in any of these cases we are subject to the charge of bigotry.

But we may consider a belief of certain doctrines as necessary to salvation, without coming under any part of the above description. We may be attached to these doctrines, not because we have already embraced them, but on account of their appearing to us to be revealed in the scriptures; we may give them only that degree of importance in our views of things, which they occupy there; we may be so far friends to free enquiry, as impartially to search the scriptures, to see whether these things be true; and so open to conviction, as to relinquish our sentiments when they are proved to be unscriptural. We may be equally attached to practical goodness, as to the principles on which it is founded; and, notwithstanding our ill opinion of the religious sentiments of men, and our apprehensions of the danger of their condition, we may yet bear good will to their persons, and wish for nothing more than an opportunity of promoting their welfare, both for this life and that which is to come.

RELIGION.

Religion! what a glorious theme to dwell upon! what an opportunity to celebrate! thou hast been trampled upon and despised, but retainest still thy loveliness and perfection! Gigantic have been the efforts to root thee out of the land, but the gates of hell have not prevailed, and shall *never* prevail against thee! Thy ministers have been reviled, insulted, and oppressed, but they have been supported by their gracious master, and have proved themselves to be the truest friends of those whom they are appointed to instruct. Look at bleeding France, and ask (the inhabitants) how they have succeeded;—without a revealed God—without the acknowledgement of a Saviour—with the declaration of an eternal sleep after death! Have they been happy? Have they received the promised *rewards* from their *reforms* and *alterations*? I will not attempt to describe the miseries which they have endured—they are sufficiently known.—But see how joyfully they return to the God of *Christians*! how eagerly they fill his opened temples! In vain did the all destroying sword cut down the ranks of mankind—it *could not murder religion*! In vain they sought for obligations to bind man one to another, to unite their jarring interests! they could not do it without *religion*! From her they trace the strongest cement of society—its advantages and comforts; and rejoice at her return. May she return to that lately suffering people more free from error, and find them more disposed to embrace *the truth*.—[Adkin.]

APOSTACY.

A son of Lord Spencer; a Clergyman of the Church of England, has resigned his living in the establishment, and is about to be ordained a Roman Catholic Priest.

Lutheran Magazine.

WEDNESDAY, DECEMBER 1, 1830.

Evangelical Christianity.—We cannot too highly appreciate our privileges and blessings, as Evangelical Christians. We enjoy religious liberty. We are not compelled to believe or do any thing against the word of God, or the dictates of our consciences. No man, or set of men, have the power of imposing upon us their religious creeds, without our approbation and consent. In this country, we owe no allegiance to an established church. In no ecclesiastical authority, do we acknowledge the right of dictating to us, what we shall believe or do, in order to be saved. The word of God is our only rule of faith and practice. To this infallible standard we, as Lutherans, hold the Augsburg Confession, and every other symbol of our church, subservient. And although we venerate the names of Luther and his coadjutors, in the glorious work of the reformation, and establishment of our church; we venerate them as men merely, who deserve our respect and confidence, but not our blind adherence to whatever they may have proposed. We consider ourselves subject to no authority, in religious matters, but the authority of the gospel. In all our spiritual concerns, we are to exercise our judgment and satisfy our consciences.—This we believe to be the will of God, and the unalienable right of every protestant christian.

But how are these privileges and blessings improved? How have we, Evangelical Lutherans, used our re-

ligious liberty? Have we all entered into the liberty of children of God? Do we enjoy the spiritual liberty of real evangelical christians? Has the Son made us free? We venerate the names of those devoted servants of God, who have labored diligently and suffered faithfully in the cause of *true Christianity*. But how do we follow their example? Do we know what true christianity is? Have we ever experienced it? Have we ever seriously enquired into it? Do we possess that faith, for which our forefathers so earnestly and zealously contended? We honor the character of those fearless advocates of the truth, who rendered every sacrifice for the salvation of their souls; but what sacrifices have we ever rendered? Have we faced danger, and encountered temptations, and overcome obstacles, and surmounted difficulties, so as to exhibit our moral courage, and display our christian devotion? What have we done to deserve the approbation of the age in which we live, and establish our claims to the gratitude of posterity? These questions we solemnly urge upon the consciences of all Evangelical Lutherans, and we humbly trust, they may be seriously and devoutly considered.

We enjoy the privilege of reading the word of God, and exercising our own judgment in religious matters. This, indeed, is a great privilege.—There was a time, when the circulation of the Bible was prohibited by an order of the Supreme Head of the church; when the reading of the Scriptures was considered a pernicious encroachment on the authority, and a flagrant offence against the dig-

nity of Christ's vice-gerent on earth. But blessed be God; that period of delusion and darkness has passed—the pride of the beast has been humbled, and Babylon has fallen. We live at a time, when the bible may not only be generally read, but when it is universally distributed. We inhabit a country, and belong to a church, in which the treasures of the Gospel are richly unfolded to us.—We enjoy every opportunity of becoming enlightened in the principles and duties of Evangelical Christians. But are we thus truly enlightened? Do we diligently read the word of God? Have we ever experienced its enlightening influence on the mind? Do we faithfully attend the preaching of the gospel? And if so, have we ever felt its renovating power? For it is a fact, which by many is not sufficiently realized, that we may search the scriptures, and yet remain ignorant of the true knowledge of God. We may attend to the preaching of the Gospel, and yet place all our hopes of salvation upon forms and ceremonies, which have been handed down from one generation to another, and are of themselves wholly insufficient for the salvation of the soul.

In our church, we are permitted to worship God according to the directions of his word, and the dictates of our consciences. In our devotional exercises, we are not bound to observe a tedious succession of rules and ceremonies, which dazzle the eye, and please the imagination, without enlightening the understanding, improving the heart, and benefitting the soul. Our system of doctrine and forms of worship are consistent

with the word of God. We are directed to worship God in spirit and in truth—to dedicate our hearts to his service, and glorify his name in our daily walk and conversation.—This is what the Lord requires of every one who would worship him, in an acceptable manner. Have we rendered this reasonable service?—Have we ever presented our bodies a living sacrifice, holy and acceptable, unto God? We profess to be free from the dominion of Romish ignorance and superstition—but is not the very ignorance which we so readily condemn in the adherents of the Pope, the foundation, on which too many of the professed disciples of Luther build their religious hopes and prospects? Do not many who call themselves evangelical christians evince, by their daily walk and conversation, that they are entirely ignorant of the principles of the gospel? Are there not hundreds and thousands of professors of religion in our church, who possess none of the characteristics of true christians? Are there not many protestants who, like the Roman Catholics, cherish mistaken notions of christianity?—Are there not too many Lutherans who dishonor the name and disgrace the profession of evangelical religion? On this subject, it must be confessed, we have too much reason to indulge in humiliating and painful reflections. But we feel no inclination at present, to pursue this subject, and indulge in these reflections. We would, however, exhort our readers to humble themselves in the dust, in view of the state of religion in our church, and earnestly pray to God, that he might pour out his holy spirit upon

us, and revive his work in our midst. Let us all endeavor, with the help of God, to live more consistent with the profession of evangelical christianity. Let us act more worthy of our illustrious descent, and our high and glorious calling. While we venerate the names, let us follow the examples of Luther and the founders of our church. And while we thank God for the establishment and preservation of our Evangelical Lutheran Zion, let us labor and pray, that she may arise and shine in the splendor of her former glory.

Church Discipline.—We invite the attention of our readers to an article on this subject, which we have selected from the *Evangelical Lutheran Intelligencer*. It is a subject of great importance, in which every christian congregation should feel a deep interest. Christians may differ in their views of the forms of Church Discipline, and the manner in which it should be carried into effect; but we believe, that all who are desirous of preserving order in religious societies, will readily acknowledge its necessity and importance. For ourselves, we can sincerely say, with the writer of the article to which we have referred, "it appears to us to be absolutely impossible for a religious association to flourish for any length of time, in an eminent degree, without the enforcement of a discipline"; and we have often regretted, that in some of our churches, this duty is not more regularly and faithfully observed. We are glad, however, to perceive, that this subject is beginning to excite more general attention in our own church.

The General Synod has adopted a form of Discipline which will, in all probability, be generally introduced among the churches in its connexion. Several of our District Synods have also taken the subject into consideration. We regard these measures as favorable indications of the future prosperity of our Zion—and we believe, that the day is not far distant, when the Lutheran Church in the United States, will have a regular and uniform system of Church Discipline, which shall be universally approved and generally introduced.

Synodical Agent.—In a notice of the proceedings of the West Pennsylvania Synod, published in the *Evangelical Magazine* of the Lutheran Church in the United States, we perceive that the Rev. BENJAMIN KURTZ has offered his services, for a short period, to the Synods of Maryland and West Pennsylvania as their Agent, to visit vacant congregations and destitute districts within their bounds, for the purpose of forming new congregations, encouraging the people to hold regular meetings for public worship on the Lord's day, and collecting subscribers for the periodical publications of our church. The offer was readily and gratefully accepted; and from what we know of the character and qualifications of the Rev. Mr. Kurtz, we are led to anticipate the most favorable result from his disinterested labors in this undertaking.

POPULATION OF CHINA.

The following article, extracted from the *Canton Register* of Oct. 3, 1829, and believ-

ed to have been written by Dr. Morrison, has been transmitted by Mr. Bridgman.

"In 1793, Lord Macartney carried to Europe the report given him by a Chinese officer, that China contained 333,000,000 "of mouths," that is, of human beings. It was, however, thought by many that the amount thus stated originated in the pride or the carelessness of the individual who presented it, and of late in Europe, it has been generally disbelieved. "A foreign gentleman of great talent and research, in an article on the population of the globe in the *Oriental Herald* of April last, says: 'The numerous estimates respecting the population of China, vary from 50,000,000 to the mystical number of 333. The great imperial map of the Celestial Empire, published in 1790, fixes, he says, the population of China proper at 143,000,000 of taxable persons, to whom may be added 7,000,000 of untaxable inhabitants. They will make altogether 150,000,000 of persons.'

"A few days ago, however, we stumbled on a passage, in the *Ta-tsing-hwuy-teen*, which was never intended for the eye of a European, that fully establishes the report given to the English ambassador; and it shows, moreover, that his Imperial Majesty Kien-lung preceded Mr. Malthus in his fears of the human "mouths" exceeding the means of subsistence. The passage may be found on the 38th page of the 141st section or book of the work above named.

"Kein-lung remarks, that in the 49th year of the reign of Keing-he (A. D. 1710) soon after the conquest, which had terribly thinned the population, the number of inhabitants in China was only 23,312,200; but last year, he adds, the amount made out from the returns sent in from all the provinces, was 307,467,200.—The emperor wrote in the 58th year of his reign, (A. D. 1793,) so that the census was taken the year before

Lord Macartney arrived at the coast of Peking.

"The increase is so enormous in a period of about 82 years, that some error in the figures might be supposed. However the emperor makes a remark, that the increase had been about *fifteen fold*, which shows there was no mistake; for 15 fold would make the amount 345,000,000. And if the statement be correct, it shows that China has doubled its population every twenty years since the Ta-tsing dynasty! If this be the fact, it seems to speak a great deal in favor of the Tartar government in China. After the war of the conquest, the work we have quoted from says "that there was large tracts of unoccupied lands, the owners of which had been destroyed or dispersed.—Their lands were given as a perpetual inheritance to any one who would undertake to cultivate them. Government even gave cattle and implements of husbandry to the poor and destitute. And subsequently to that period, every encouragement has been given to carry cultivation to the utmost possible extent.

"The emperor Kein-lung said, he looked with great anxiety to the future, for the land did not increase, although the mouths to be fed by the increase did. He then calls upon all his numerous subjects to use with great economy the gifts of nature. It is strange that with these facts before its eyes, the Chinese government should punish emigration as a crime."

Mr. Bridgman says it is the prevailing opinion of the residents at Canton, that the statement of 333,000,000 for the population of China, is substantially correct.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN LOWER EGYPT.

The labors and journies of the Missionaries of this mission, for the purpose of distributing the Scriptures

and religious tracts among the remnants of the Coptic and Greek churches, scattered in the various cities and villages of Upper and Lower Egypt, have been noticed, to considerable extent, at pp. 286 and 355, vol. xxiv; and pp. 219 and 294, vol. xxv. In a late tour thro' the Delta, Rev. J. T. R. Lieder had much intercourse with these nominal christians, witnessed their state of ignorance and depression, and left in their schools, convents and families, many copies of the Bible or of portions of it, and of tracts. From the number and condition of these people, as represented by Mr. Lieder, compared with the statements made respecting them by Mr. Jowett, it seems that they are in a languishing state, and will soon become extinct, unless something is done speedily to increase knowledge and piety among them. Their readiness to receive the scriptures, and especially, to use them in their schools, gives some ground to hope that, by the divine blessing on missionary labors, they may be restored to their pristine life and purity.—[*Missionary Herald for November.*]

July 29.—Landed at a very early hour, at Zephthe, a town on the western bank, and inhabited by many Christians: their ignorance is astonishing, as well as their indifference respecting the word of God. Several asked me why we had but four Gospels, thinking there were seven; and many I found who knew nothing of the word of God, except the Psalms, and that there is an Old and a New Testament. As everywhere, so here, I found the boys most eager, but also the most ill-mannered: having, this morning, presented some with tracts, such a number of boys crowded, towards noon-day, near the vessel, and made such a terrible noise, as to oblige me, as words did not prevail, to permit my servant to strike them, in order to compel them to desist. As there were many Ma-

homedan children among these boys, the others would contend with them about the right to receive tracts; urging me not to give them to any boy, except be made the cross, or brought an image of the virgin Mary. There are about 90 Christian families in Zephthe, who have one church, with a Kumus and a common priest; the church is small and dark: part of it is a school, with about 30 children. In the afternoon, several Mahomedans called on me; who behaved very well, so that, I am grieved to say, they surpass in manners and education most of the Christians here. I read with them some passages of the scriptures; at which they showed, externally at least, their satisfaction. One of them bought the book of Genesis; and three others I presented on their own request, with the Psalms and Genesis; they revere the Psalms exceedingly; and the Old Testament would, in general, be received by many of them with pleasure, if it were separated from the New. Several Christians told me that it was a disgrace to give the Mahomedans a book of the holy Scriptures, and I had much difficulty in convincing them of the ungodliness of such a principle: I often heard Mahomedans say, that the Christians did not suffer them to read our books. The Mahomedans, however, do the same: they would beat a Christian if they happened to meet him with the Koran in his hand; and they cannot conceive that one who reads the Koran should not immediately do homage to Islam. I like very much to hear Mahomedans reading the Bible; because they read it purely and full-sounding, according to the grammar, as they read the Koran; whereas even the best educated Christians read it, and can read it only in their broken, corrupted dialect. Towards evening a Coptic priest invited me to his house: I found several Christians assembled with him, and have hope that they

listened to the truths of the Gospel.

In the afternoon, we touched at Mit Demsis, a large village on the east side, where there is a Coptic convent, pretty regularly built, and consecrated to St. George, (mar Girgis.) As there are no Coptic friars in it at present, it is inhabited by a married Coptic priest and his family: there are, besides, only seven Christian families here, who all live within the walls of the convent. My servant invited one and another to come on board the vessel; but he had no sooner brought, by much persuasion, one of the Copts, than he jumped on shore, and ran away. I was greatly surprised at this conduct, and lost no time in taking a few books and going to the convent.—When I arrived, all houses were shut up from fear: an old man at last appeared, whose fears I soon removed, and on whose persuasion the rest successively approached. They told me that, some time ago, a servant of the pacha arrived here, who forcibly took away two boys, and carried them to Cairo, to be educated there for the service of the pacha; and from that day they were in constant fear. After inspecting the church, to which women, children, old and young, followed me, and having presented those who could read with parts of the Scriptures and tracts, a young Greek who has lived here for some time, invited me to his house. Several Copts joined us, and the leading subject of conversation was, the kingdom of God—Christ urgently calling to us, *Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you*: but the natural man, “Seek ye first the things of this world.” One asked me, among other things, why I had no cross pointed on my arm; which is the universal custom of the Copts, as well as of the Syrian Christians. I answered, “Because I have Christ himself, who, on the cursed wrod of

the cross, has offered his life for our sins, by faith in my heart; and if you have not THIS, you will not stand, at the day of judgment, before the throne of God, though you have hanging about you, and painted on you a thousand crosses; which all of them confirmed. One of the party observed: “There is no need for us to make crosses; since from the fall of man to this day, God has made crosses everywhere, and in each man’s life, in order to guide us to humility; and you have but to stretch out your legs and your arms, and you are yourself a cross, as perfect as can be imagined.” I was much pleased to hear such an idea from the mouth of a Copt; as it evinces some reflection on religion, which is very rare among them.—Another Copt remarked: “I only carry my cross in order that, if I should be slain anywhere, the Mahomedans may not take me up and bury me;” which is the most abominable thought which a Copt can conceive.

July 31.—Towards noon-day, moored at Sammannoud, a considerable and populous place, on the left bank of this branch of the river: it is adorned with three beautiful towers of Mosques; and is properly the suburb of Mehalet el Kebir, the capital of the Delta, from which it is two hours distant.

Aug. 2.—This morning two Coptic priests called: they informed me that, formerly, a large number of Christians resided here; but that, at this time, only 20 families remained, having one church, but no school.—Three priests are stationed at the church, among whom there is a Kumus; they behaved very kindly and openly towards me; and were thankful when I presented them, on their request, with the Psalms, in Coptic and Arabic.

In the afternoon, crowds of boys and young men thronged near the vessel, for tracts; most of whom

were Mahomedans. I carefully avoided asking who were Mahomedans or Christians; and distributed tracts among all who could read, but especially the epistles of St. John, and the parable of the sower. At this, the Christians exhibited envy and anger; calling to me continually: "He is a Mahomedan!" "What a shame!" Among the rest, a bold little boy pressed towards me, stretching out his hands, and begging a tract. Some young Christians who were near him, endeavored to push him back, calling to me "He is a Mahomedan!" The little boy, however, lifted up his hands, either from mistake or from childish simplicity, by the life of his prophet, that he was a Christian! I gave him a tract and dismissed him. Poor boy! may you become, in the full sense of the word, what you have sworn to be! The tumult of the boys soon attracted the attention of the sheik of the place, and as I was told that he had summoned several boys to him in order to see their books, I lost no time in putting on my bornos (a kind of Turkish cloak, and betaking myself to him, in order to prevent misunderstanding: he received me very kindly, and I was happy enough soon to succeed in satisfying him respecting the occurrence. On leaving, I presented him with a copy of Genesis, which he gratefully accepted.— Mothers came and desired tracts for their sons, and sisters for their brothers; and, when I requested to see them, in order to try their power of reading, they answered, "That they were yet little and could not read; but they apprehended that I should not come again, and they should thus be left without books, when able to read."

In the vicinity of Sammannoud there are some villages in which Christians live, who on Sundays come hither to church: hence the concourse of people whom I met with to-day. Towards evening I request-

ed the captain of the vessel to steer to the opposite side of the river, hoping to obtain a little retirement; but I was prevented, by several Christians, who approached in boats: I conversed with them a little on the shore; and, on my promising to visit them again before sailing, they returned. While walking up and down on the bank of the Nile, contemplating the waving waters pressing towards the sea, and absorbed in reflection on the new heaven and the new earth, in the 21st chapter of the Apocalypse, I had another unexpected but cheering visit. A Coptic husbandman, living opposite Sammannoud, in El Miniet Sammannoud, who had been in Mehalet El Kebir, and to whose wife I had to-day given the Acts and some tracts, had just crossed the river with his wife, on their way home; the woman knew me immediately; and, after directing her husband's attention to me, they both came. This affectionate, guileless old man knew not how to exhibit his gratitude enough; he kissed my hands many times, and pressed them towards his forehead and heart. They both invited me and the crew to enter their cottage in the neighboring village, offering to refresh us with all that they could afford; but it was too late to go there, and I left them with some admonitions, blessing them with the peace of God.— It is a custom with the Copts, and with nearly all oriental Christians, on taking leave of a priest, to supplicate his blessing: he puts his hands on the heads of the people, and pronounces on them the peace of God. Such delightful moments occur but seldom, and tend to comfort him on his way. This morning, I sent my servant with a number of books to Mehalet el Kebir, in order to offer them for sale to the Christians who live there: towards evening, he returned, and said, that he had visited all the Mallims, and that all had seen his books and said they

were provided with them, having bought them from the abuna Muel-ler. The poor man looked very distressed, because nobody would buy his books: he thinks every man should buy the books, concerning which he knows so many good things, viz. all he had learned and conceived from my mouth: in fact, he needed to be looked at with a very friendly countenance, in order to exhilarate him.

Poetry.

From the Protestant Episcopalian. THE AGED CHRISTIAN'S DEATH BED.

*The hoary head is a crown of glory if it be
found in the ways of righteousness.*

Upon that brow, no diadem
Hath shed its splendours, rich and rare;
But faith beholds a radiant gem
In every silver ringlet there.

The faded lustre of that eye,
The icy coldness of that cheek,
The long drawn breath—that heaving sigh,
The tyrant's near approach bespeak.

Yet hope is in that dying smile:
In whispers soft, it seems to say,
Stay hovering angels—stay awhile,
And bear my ransom'd soul away.

Oh soon to holier joys he'll wake
'Mid sainted choirs.—Ah! dost thou see
The silver chord's about to break,
'Tis done—'tis done.—*The spirit's free!*

Oh let me hear that rapturous strain
That melts away in tones so sweet.
Hark! angels strike their harps again,
He casts his crown at Jesus' feet.

And now in grand, harmonious sound,
The lofty hallelujahs swell,
And as they float heaven's arches round,
Proclaim a soul redeemed from hell.

Spirit of God! illumine my way:—
Thou lamb of God! when I remove
From this frail tenement of clay,
O save me by thy bleeding love.

From the Amulet. THE HUMAN HEART.

Thou hast been call'd to God, rebellious
heart;
By many an awful and neglected sign,
By many a joy which came and did depart,
Mocking thy weeping, frail worm that thou
art, [thine.
For that thou didst not fear to call them

Thou hast been called, when o'er thy trem-
bling head,

The storm in all its fury hath swept by;
When the loud ocean rose within its bed,
And whelmed, with greedy roar, the strug-
gling dead, [eye.
Who never more may greet thine anxious

Thou hast been called, when, beautiful and
bright [lay,

The calm still sunshine round about thee
And in thine ecstasy, thy spirit's flight
Hath soared unto those realms of life and
light, [day.

Where thy God's presence beams eternal

Thou hast been called, when thou hast raised
to heaven [ate grief;

Thy suppliant hands, in vain and passion-
When some young blessing, which thy God
had given,

The chains of mortal flesh & clay hath riven,
And faded from thee like an autumn leaf!

Thou hast been called, when by some early
grave [not be,

Thou stoopest, yearning for what might
Moaning above thy beautiful and brave,
And murmuring against the God that gave,
Because he claimed his gift again from thee!

Thou hast been called, when the proud or-
gan's peal [sound,

Hath thrilled thy heart with its majestic
Taught each strung fibre quiv'ringly to feel,
Bid the dim tear-drop from thy lashes steal,
And the loud passionate sob break silence
round.

Yea, oft hast thou been called! and often now
The "still small voice" doth whisper thee
of God;

Bidding thee smooth thy dark & sullen brow,
And from thy lip the prayer repentant flow,
Which may not rise unheard to His abode.

Yet empty is thy place amid the choirs
Of God's young angels in their peace and
love;

Vainly with zeal thy soul a moment fires,
Since, clinging still to earth and earth's de-
sires,

Thou lovest sight of things which are a-
bove.

Oh hear it sinner! hear that warning voice
Which vainly yet hath struck thy harden-
ed ear;

Hear it, while lingering death allows thee
choice,

And the glad troops of angels may rejoice,
Over the sinner's warm repentant tear!

Lest, when thy struggling soul would quit
the frame

Which bound it here, by sin and passion
toss'd, [shame,

Thy Saviour's voice shall wake despairing
"How often have I sought thee, to reclaim!

"How often—but thou wouldst not—and
art lost!"

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ORIGINAL SIN.

“By one man’s disobedience, many were made sinners.”

The evil effects of Adam’s transgression were communicated to his posterity. He could convey no higher title to his children than that which he himself possessed. Having forfeited the privileges of the first covenant, he could not transmit them as an inheritance to his posterity.—His posterity therefore suffered the consequences of his disobedience. They were included in the sentence of condemnation, and incurred the penalties it inflicted. The effects of this condemnation have been experienced by the whole human race. One generation has transmitted them to another, until they have reached the remote period in which we live, and began to operate upon us. We also, are the children of apostate parents, who have forfeited the right to covenant privileges. We are the descendants of degenerate ancestors, who have inherited the corruptions of their forefathers, and suffered under the influence of their vices.—We have lost the best part of the divine image; we have come short of the glory of God; we are far gone from original righteousness;—Our moral faculties are impaired; our intellectual powers are weaken-

ed; our understanding has been darkened; our wills perverted and our affections alienated from the true source of our happiness. We are subject to the influence of a corrupt and depraved nature; we are conceived in sin, and born in iniquity; we are naturally poor, miserable, blind and naked—incapable of heaven, and unable to escape hell, without the divine aid and assistance. These are the evil effects we have experienced, in consequence of Adam’s apostacy—this is the sin imputed to us. In this sense all men have sinned. Not that all men are considered as having participated in the guilt; but as having suffered the punishment of Adam’s original transgression. For God could not consistently with his justice, impute to Adam’s posterity, an act which they never committed, or consider them guilty of a crime of which they are innocent. The holy apostle never uses the term imputed, with a view of conveying such an idea. The word imputed whenever it occurs in the holy Scriptures, is used in reference to some personal quality or action. Our own principles and actions, and not the principles and actions of another, are represented in Scripture, as being imputed unto us. In this sense, the word is used by the apostle, when, in his epistle to the Romans, where he professedly treats of this doctrine, he observes, “If the uncircumcis-

ion keep the righteousness of the law, *his* uncircumcision shall be imputed to him for circumcision." And in another passage of the same epistle, we read; "Abraham believed God, and *it* was imputed unto him for righteousness." The same idea is conveyed by this term when it is said, "To him that worketh not, but believeth, *his* faith is imputed to him for righteousness." And in another place it is said, "*Our* faith in him that raised up Christ from the dead, shall be imputed to us for righteousness." When Shimei had cursed David, and sought to obtain his forgiveness, he uses this word in the same sense: "Let not the Lord impute to me *mine* iniquity." And in the epistle to the Corinthians it is said, "That God was in Christ, reconciling the world to himself, not imputing to them *their* iniquities." It cannot therefore be affirmed, upon the authority of the holy Scriptures, that we were truly and formally made sinners in Adam, because his sin and disobedience are said to be imputed to us. The scriptures authorise no such conclusion, and admit of no such construction. But suppose the sin of our first parents were imputed to us in the sense in which it is often pretended, I would then ask whether this original sin was imputed to the posterity of Adam, either before or after they had committed any actual sin? If it was imputed after they had rendered themselves guilty by their own actual transgressions, then there could be no necessity of this imputation, for they stood condemned already, and were liable to be punished without it. If it was imputed before

they had committed any actual transgressions, then they were innocent, and necessarily made sinners by an act of God: And God must, consequently, be the author of that sin, for the imputation comes directly from him, and not from any fault committed by the person upon whom it is charged. But to suppose God the author of sin, would be casting a false imputation upon his character, and is, therefore, palpably absurd.

The only interpretation, therefore, of which this doctrine is susceptible, is, that we all sinned in Adam, not by becoming guilty of the same transgression he committed; but by suffering its consequences, which were communicated to us by his corrupt nature. His sin is imputed unto us, because we daily experience the evils, and suffer the calamities, which have necessarily resulted from it; and are, therefore, considered as constituting the punishment of that sin. This is the doctrine of imputation, contained in the scripture, where the term sin is frequently used to denote its punishment. "Make haste," said the Angel to Lot, when he fled from the conflagration of Sodom, "and escape, lest thou be consumed in the *sin* of the city." Of various transgressors under the levitical institution, it was said, "they shall bear their *iniquity*; they shall die." In the New Testament, we find many similar instances. Jesus Christ is said to have borne our sins; when he could have ~~only~~ obtained only their punishment. The holy apostle expressly affirms that "he was made to be sin and a curse for us," when he unquestionably meant to be understood that he suf-

ferred the penalty due to our transgressions. M.

Selected.

From the Christian Advocate and Journal.

"IT IS TRUE AS I HOPE TO GO TO HEAVEN."

This expression frequently drops from the lips of those whose veracity is of a doubtful nature. Upright men feel no need of such asseverations, being convinced that oaths will not bind a knave or a liar, and an honest man can well dispense with them, for his conduct and character vouch for him. Whenever, therefore, you hear a person endeavour to impress the minds of his hearers of the truth of his observations with "It is true, as I hope to be saved," you may take it for granted that he ranks not with the first rate scholars in the school of Christ. The sincere followers of our Redeemer have been taught lessons of a superior nature:—"Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil," Mat. v. 34. The Christian thinks it early enough to use oaths when required, by magistracy. Indeed, those whose thoughts, words, and actions harmonize, seldom raise a doubt of their uprightness even in the breasts of their opponents; whilst falsehood loses its influence as one fiction is added to another to establish it. Let us for a moment examine the swearer's oath, "As I hope to go to heaven."

It is generally supposed that a good hope embraces, first, expectation;—secondly, desire.

First, Expectation. By a test of this description it is possible for the

persons that use this oath, to form a true estimate of its value. Expectation is a pleasure of the mind, which originates in the thoughts of possessing after death the eternal happiness which God has promised to all those that obey him, the certainty of which the saints cannot doubt from the immutability of Him who hath promised, and from the finished work of our Lord Jesus Christ. Now here I would remark, as the Christian expects glory, immortality, eternal life, so he strives after a meetness for it; hence he aims in all things to be "holy, even as He who hath called him is holy," 1 Pet. i, 15, 16; for "every one that hath this hope in him, purifieth himself even as he is pure," 1 John iii, 3. I would now ask the sinner who prides himself in his hope, how far his experience agrees in divine things with the sons of Zion that have a "good hope through grace?" 2 Thess. ii, 16. Does your hope rest on the merits, the blood, the promises, the grace, and the spirit of Christ? Have you experienced that change of heart which our Saviour describes as an essential meetness for heaven? "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God," John iii, 3. Can you, by happy experience assert that you "have passed from death unto life?" John iii, 14. Do you maintain close fellowship with God? 1 John i, 6. Do you keep his commandments? 1 John ii, 3. Do you sincerely love the children of God? John iv, 20, 21. Do you, according to the best of your abilities, communicate to the wants of the poor, and particularly to the household of faith? 1 John iii, 17. Have you the spirit of Christ within you, and the life of God in your soul? Do you walk worthy of the Lord, unto all pleasing, being fruitful in every work and increasing to the knowledge of God? Col. i, 10.

If you are a stranger to those things, then rest assured that your expecta-

tion of going to heaven is presumptuously vain. Ah, sir, thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive thou art in the gall of bitterness and in the bond of iniquity, Acts viii, 21, 22, 23.

Secondly. Desire is included in a good hope. Desire is said to cover an absent good, and is so enamoured with the celestial object as diligently to seek after it, and earnestly entreat for it. Of the truth of this observation, the Christian gives ample proof. He spares no pains to realize the object of his best wishes. Animated by divine grace he stirs himself up to the fulfilment of every duty. In every line of conduct he endeavours to adorn the doctrine of God our Saviour. For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and unworldly lusts, we should live soberly, righteously, and godly in the present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works, Titus iii, 13, 14. The Christian's hope is lively; it leads him to live in the spirit of watchfulness and prayer. Brethren, says an apostle, I count not myself to have apprehended, but this one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus, Phil. iii, 13, 14. Here I would inquire of the swearer, Does your hope lead you so to desire heaven that you "pray without ceasing?" 1 Thess. v. 17. Do you shun no danger, or fear no losses, to obtain it? Can you

sincerely affirm, "What things were gain to me those I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord?" Phil. iii, 7, 8.—Can you make that solemn appeal to Heaven, "Lord, thou knowest all things; thou knowest that I love thee?" John xxi, 17. Can you join the church in that pleasing song of thanksgiving, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away?" 1 Pet. iii, 4. I really am afraid, from your mode of speaking, that you are destitute of this rational hope. If you are, how then can you expect to go to heaven? What would you do there, even if you were to gain admittance? As your heart is not purified by faith, how could you exist in that holy place? Your unsanctified soul could not possibly breathe in its pure atmosphere, or find repose for a moment. How could you love and admire in heaven what you so lightly esteem and despise upon earth? Even now you shun the community of saints, and slight the services of the sanctuary? The grace of God you have received in vain. You are ashamed of Christ and of his words; you restrain prayer before God, and say in your conduct to the Almighty, Depart from me; I desire not a knowledge of thy ways. Heaven then would be no place of rest or happiness to you. In your present unconverted state the very sight of it would arouse your angry feelings, and the company awake your hatred. In short, such would be your enmity to the sacredness of the place and the holiness of God's nature, that in the height of your madness you would rush from the effulgence of his glory to the horrors of darkness and eternal despair.

Reader, upon what is your hope of going to heaven founded? Does it rest upon a permanent, or a sandy foundation? If it is built upon any thing short of Christ as the foundation, your safety is in the greatest danger:—"For there is none other name under heaven given among men whereby we must be saved," Acts iv, 12; "Other foundation can no man lay than is laid, which is Jesus Christ," 1 Cor. iii, 11. Jesus saith, "I am the way, and the truth, and the life; no man cometh unto the Father but by me," John xiv, 6; 1 Cor. xxx, 31. Oh then, "Examine yourself whether you be in the faith; prove your own self. Know you not your own self, how that Jesus Christ is in you, except you be reprobate?" 2 Cor. xiii, 5.

From the Boston Recorder.

CONVERSATION BETWEEN A UNITARIAN AND A TRINITARIAN.

Unitarian.—What is the reason why you and I cannot worship and commune together in the same church?

Trinitarian.—One reason is—we do not worship the same God. Another reason is—we do not trust in the same Saviour. And a third reason is—we do not believe the same Gospel.

U. Is that true?

T. I think it is. But let us look and see.

The God whom I worship is the Father, Son and Holy Ghost, in whose name Christians are baptized. These three I adore as the one only living and true God—the only proper object of supreme love and religious worship.

Tell me then, do you and I worship the same God?

U. We do not. A triune God is not the object of my worship. The Father, and the Father only, is the God I worship. The Son I regard as a mere dependent or creature, and so I do the Holy Ghost. I pay no religious worship to either of them, or to the Father as one in essence with them.

T. One point then is settled. We do not worship the same God. Let us see if we trust in the same Saviour.

The Saviour in whom I trust is before all things. His name is called the *Word of God*. In the beginning he was with God, and was God. Without him was not any thing made that is made. In the fulness of time he took on himself the seed of Abraham, and appeared in the world in the likeness of sinful flesh, to put away sin by the sacrifice of himself. He is the Son of God and the son of man. He is truly man and truly God. He is Jehovah, our righteousness—the King of Kings, and the Lord of Lords—the Alpha and Omega, the beginning and the ending, the first and the last, who is, and who was, and who is to come, the Almighty. Tell me now, do we trust in the same Saviour?

U. We do not. The Saviour in whom I trust, is the man Christ Jesus who was born at Bethlehem and crucified at Calvary. He was one of God's creatures, absolutely and entirely dependant on God for his existence, and infinitely inferior to God in all his natural and moral attributes. He was a free moral agent, capable of voluntarily changing or refusing to obey the known will of his creator. He chose to obey. And on account of what he did, and what he taught, while on earth, he is justly respected as the Saviour of the world. But there is as much difference between the Saviour in whom you trust, and the Saviour in whom I trust, as there is between the self-existent God and one of the best of his creatures. And that difference is infinite.

T. Another point then is settled. We do not trust in the same Saviour. Let us see if we believe the same Gospel.

The Gospel that I believe teaches that the Scriptures of the Old and New Testaments are the inspired

Word of God—that He whose name alone is Jehovah, exists as Father, Son, and Holy Ghost,—that these three are one in essence, and equal in power and glory. And this distinction in the Godhead is the basis of the Christian scheme. Without it there is no foundation for the Covenant or the work of redemption.

It also teaches that in consequence of the disobedience of our first parents, all their posterity are by nature, so defiled with sin, that without the washing of regeneration and the renewing of the Holy Ghost, they never can enter the kingdom of heaven.

It teaches the Deity and the manhood of Christ—that in him there is a mysterious union of the divine and human nature, the mystery of Godliness, God manifest in the flesh.

It teaches that Christ died for sinners, the just for the unjust—that he bore our sins in his own body on the tree, that he redeemed us from the curse of the law, by being made a curse for us—that by his vicarious sufferings, obedience and death, he made an atonement for sin, fulfilled the law in behalf of sinners, and is the end of the law for righteousness to every one that believeth on him, so that God can be just and the justifier of all who believe in Jesus.

It teaches that justification is by faith in Christ, without the deeds of the law as constituting any part of the meritorious ground of a sinner's pardon and justification.

It teaches that where there is true faith in Christ, there will be holiness of life; or good works, as the fruit and the evidence of that faith.

* * * *

Now tell me, do you and I believe in the same Gospel?

U. We do not. The Gospel that I believe does not teach that the Scriptures are the inspired word of God. But according to what it does teach, "they were written without any particular inspiration, by men

who were liable to adopt hasty and ill-grounded conclusions concerning things which did not fall within the compass of their own knowledge."

It does not teach the distinction of Father, Son, and Holy Ghost in the Godhead. But it does teach that the Son and the Holy Ghost are more dependent creatures, infinitely inferior to God.

It does not teach that man by nature is so depraved and defiled with sin, that he must be regenerated and sanctified by the power of the Holy Ghost before he can be fit to enter the kingdom of heaven. But it does teach that "Man, by nature, is innocent and pure, free from all moral corruption, and an object of the divine complacency and favor;" and that "all men as far as their moral nature is concerned, are born as much in the image of God as Adam was created."

It does not teach that, in Christ, there is a union of the divine and human natures. Indeed, "this doctrine of two natures in Christ could not be established even by the clearest declarations of the scriptures.—On the contrary, its occurrence in the Scriptures would prove them to be false." "The Unitarian doctrine is that Jesus of Nazareth was a man constituted in all respects like other men, subject to the same infirmities, the same ignorance, prejudices and frailties."

It does not teach that Christ made an atonement for sin. It says, to be sure, that his blood was shed for the remission of sins—that it cleanses from all sin—that through faith in his blood we have redemption, even the forgiveness of our sins—that without the shedding of blood there could be no remission—that he was bruised for our iniquities—that by his blood we are redeemed, and by his stripes we are healed. But all this is perfectly consistent with the Unitarian idea that there was nothing vicarious in his sufferings and death; and that

his blood, as to any atoning efficiency, was no better than the blood of any other good man.—This doctrine of atonement, if it be true, “most effectually nullifies all the precepts and sanctions of Scripture.” It “supposes that God has introduced a principle into his administration which would disgrace any government on earth.” Like Mr. Channing, I seem to want language to express my abhorrence of a doctrine so repugnant to the principles of liberal religion, and so derogatory to the character of the God that I worship.

The gospel that I believe does not teach that justification is by faith in Christ, without the deeds of the Law as constituting any part of the meritorious ground of a sinner’s pardon, and justification; or that good works are to be regarded merely as the fruit and the evidence of true faith in Christ. On the contrary, it clearly teaches that good works constitute the principal, if not the meritorious ground of a sinner’s pardon and justification. For at the last day, the Judge of all will render to every man not according to his belief or unbelief, but according to his works. “To build the hope of pardon on the independent and infinite sufficiency of Jesus Christ, is to build on an unscriptural and false foundation.”—“We reject the idea of being saved by any righteousness which is not our own.” * * *

With respect to the punishment of the wicked, “We may certainly conclude that none of the creatures of God, in any circumstances, will be eternally miserable.” “The New Testament does not contain the doctrine of punishment endless in duration.” “The doctrine of the proper eternity of hell torments is a doctrine which most Unitarians of the present day concur in rejecting.”

On the whole, I must confess that the Gospel which you believe is not the same that I believe. It is another Gospel.

T. A third point then is settled.—We do not believe the same Gospel. And can there be any Christian fellowship between persons who do not worship the same God, nor trust in the same Saviour, nor believe the same gospel?

U. Be that as it may, there is no need of any difficulty in churches consisting partly of Unitarians, and partly of Trinitarians, and partly of Universalists. For “the Gospel does not authorize a christian church to inflict censure on its members merely for their opinions.”—“Jesus never censured any man for his errors”—“The denunciations of heaven have never been uttered against errors of faith.” In true religion there is but one thing that is fundamental, and that is sincerity. If a man is sincere it is not essential what he believes, or what he disbelieves: for his final condition will be fixed, not according to his faith, but according to his deeds done in the body. The worker of iniquity will go away into everlasting destruction, that is annihilation. The doer of good works will be rewarded according to the merit of his good deeds. And that reward will be of debt, and not of mere unmerited favor.

If then we could agree so far as to get a minister who would preach morality and practical religion, and would give no importance to the belief in doctrines which have always been disputed, we might all enjoy our own opinions, and save a great deal of expense.

T. It is written—What shall it profit a man if he gain the whole world, and lose his own soul?

What fellowship hath righteousness with unrighteousness? What concord hath Christ with Belial?—What part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate. A man that is a heretic, after the first and second admonition reject.

Whatsoever is not of faith is sin.—

Without faith it is impossible to please God. He who believes shall be saved. He who believes not shall be damned.

A cordial belief of revealed truth has, by divine appointment, a sanctifying influence. With the heart man believeth unto righteousness. To know the truth as it is in Jesus Christ, to understand it with the heart, is to be a true disciple of Christ, and an heir of his promises.

The truths which are revealed and taught in the Gospel of God are the doctrines of Christ. He who believes not the doctrines of Christ believes not him. *And he who believes not the Son shall not see life, but the wrath of God abideth on him.*

From the United States Gazette.

THE PHILOSOPHY OF WOMAN'S RELIGION.

He who salutes every passenger, may sometimes receive an uncivil answer. He who returns no salutation or intimates an unwillingness to exchange civilities, might incur the risk of being marked down for a churl.—In the way of error, it is better to be passive than active ; so I find a kindly look for all who pass me beyond the precincts of the city. It costs, indeed, an occasional penny extraordinary for a mendicant ; but the “ God bless you,” of a human being, must surely have lost its value, ‘if it will not pass in exchange for so small a sum.

Enjoying the prime of the day in September last, about two miles from the city, I chanced to meet the “ good morning” of a man, with a cordiality that evidently gained me a favorable estimation with him ; and as his occupation was before him, and mine was unknown, I put ceremony aside at once, by asking information upon subjects connected with a farm, which it seemed he was cultivating. While he was enlarging upon a topic that was evidently pleasing to him, though I must con-

fess, it had little interest for me, beyond the pleasure of witnessing his animation, his wife came to the door with an infant in her arms. I may have done her wrong by neglect ; but the child possessed attractions superior to its parents at that moment ; and, as if conscious of my feelings, the nursing stretched out its hands, and evinced a desire to approach me. I learned that it was an only son the last of five. Affections that had expanded over all others, had settled with intensity upon this ; it was worth all a parent's love. I gazed long upon its perfect features, the soft blue eyes and full dark lashes ; and as I pressed my lips upon its face, the balmy fragrance of its breath was redolent to health. I had won upon the mother's esteem, by my attention to her boy ; but a tear that fell from my eye, warm upon the infant's breast, showed her that while I joyed with her in the living, I could in affliction sympathise with her for the dead.

I know not how it was, but for some time there was scarcely a morning that I did not pass the house in my ride ; and the boy, though not a year old, had learned to expect me. Let those who have no fondness for children, pass on the other side of the way ; there is enough in life with which to amuse themselves. I neither envy them their capacities for other enjoyments ; nor would give one of that infant's smiles of recognition for their fancied pleasure.

The equinoctial rains made sad work with my calculations of riding, and it was not until the weather became settled, that I was enabled to renew my wonted excursions. It was about 3 o'clock, P. M. when I approached the dwelling of my new acquaintance ; and as its low roof met my sight, the thought occurred whether my little blue-eyed friend would, after a lapse of two weeks, recognise his former acquaintance. I confess that as I moved towards him, some

little anxiety was experienced that he should give evidence of pleasure at my return. I had furnished my pockets with some trifles for him, and anticipated his pleasure at the reception, the delight with which he would reach forward to catch them, and the pleasure that would dance in his eye or play around his mouth, as he received the tokens of my affection. His mother, too, had ever shown so much gratification at my fondness for her little boy, that I promised myself pleasure in her delight.

Pursuing these anticipations, I arrived by a short turn in the road, directly in front of the dwelling, without discovering a member of the family. The stopping of the horse in front of the house, I thought, would soon bring some one to the door. I waited several minutes; no one appeared. The family might be absent, or perhaps sick; the last thought determined me; so dismounting, I opened the wicket gate, and proceeded under an arbor of grape vines to the house. The front door was open, and I entered. The parlor was vacant; and as I crossed it, I saw the door of a side room open. I turned towards it; and the cause of the unwonted silence of the habitation lay before me. On a table against the wall of the room rested a *coffin*.—With a single step I was at its side: I looked in it; it contained the inanimate form of my little favorite! For a moment I turned away in the agony of disappointment: I looked again; it was too true; and my hopes, childish almost as those I had excited in him, lay blighted. As I gazed upon the cold remains before me, my feelings subsided, and I recovered that tone which the well regulated mind never loses. It was but to divest myself of those acquired feelings concerning death, and the child that lay before me was as lovely and as deserving admiration as when alive. The beautiful glossiness of his

prominent forehead, was set off by the fine silky hair that stretched in a semicircle towards the temples.—There was a transparency in the skin, through which the blue veins showed with wonderful distinctness; and the budding whiteness of the teeth was discernible between the slightly opened lips; and his little hands were crossed below his breast; their beauty had not departed; but the eyes as I gazed upwards, gleamed glassy between the lids, through their long dark lashes; and as the light trickled through the veins near the window, I sometimes thought that life was returning to animate the lovely features on which I gazed. I stooped to press a kiss upon its face; it was cold and the tears that I dropped upon it, trickled off as if they had fell upon polished marble. As I raised my head from the coffin, my eyes met those of the mother. We gaze upon the dead with regret for their loss; we look upon the inanimate corpse of an infant, and mourn that it is so soon snatched away; we dwell with fondness upon its features, treasure the memory of its beauties, and sigh that we can no longer enjoy them. But when we see those whom the bereavement has left childless, standing by us in the dignity of grief, the silent cause of sorrow yet stretched before them, we spring almost with awe from their presence. Such for a moment were my feelings. I wished myself absent from the scene that was about to ensue; but the extended hand of the afflicted parent satisfied me that retreat would have been cruelty or cowardice. I pressed the hand of the mother in the ardour of sympathy, and our tears fell fast upon the snowy shroud of the out-stretched infant. She leaned forward, and buried her face with his in the narrow coffin.—Fearing the effects of this paroxysm of grief upon the mother, I would have withdrawn her. "Let me alone," said she; "I know by whom

I have been afflicted, and in my sorrow I will not sin; neither will I charge God foolishly. But in my darling's sickness, he lay night and day upon my knees, until he died; and the kind officiousness of neighbors has kept me from a solitary indulgence of grief until now. Let, me, then, ere they shut him out of my sight forever—let me once more feel his face imprinting its features on my cheek, though it be cold as death. I came to yield up in silence and solitude, my child, to Him who gave it; but not without the feelings and grief of a mother. I have bowed to the chastisement; I have even kissed the rod that smote me; but I have not mistaken stoicism for resignation, nor offered the Lord an *unfeeling* for a *submissive* mind. Four times has the hand of heaven visited me in affliction, and I have not murmured; and now, when the last lamb of the flock is taken, I have in the hour of prayer and solitude, exclaimed—"The Lord giveth, and the Lord taketh away;" and when the passion of grief shall have subsided, when the cords of affection, now torn asunder, shall have ceased to bleed, and mourning shall have become woven into the tissue of life, instead of being, as now, its whole web, then perhaps I may add—"Blessed be the name of the Lord." But oh! so lovely, and so bright in promise, of all that a parent's heart can ask, and to lie now so cold."

Again the mother threw herself upon the coffin, and nestled her face with that of her infant. I saw that it was no time to offer consolation. She had restrained her grief during the presence of her neighbors; and now that she thought herself alone, she had come from her chamber to indulge a mother's grief.

In a short time the people of the vicinity were seen gathering towards the house, with a view of attending the funeral. The mother impressed a new kiss upon the lips of her dead

child; she uttered one more burst of grief and shrunk to her chamber.

In a little while they screwed down the coffin lid, and a slight bustle denoted preparations for the procession to the grave. I followed among the very few whom the occasion had called together; and as we entered the city of the dead, I saw by the little heap of fresh turned earth, where the tenement of my little favorite was prepared.

The line of followers assembled round the little grave, and the coffin lay at its mouth. At length the hoarse rumbling of the cords, and the suppressed sound of clods falling far down upon the coffin, told that the dust had been committed to dust. I looked for the officiating clergyman, and others appeared to await his service. There was none. It was now that I feared the firmness of the mother. She had been almost distracted by grief, when her child lay before her, in her own house. What could sustain her, when she looked down into the deep pit, and saw it there, girt in with the dampness of the grave, lying cold and stretched out, forever to be separated from her gaze, and to become the companion and pray of worms.

The father stepped forward, and looked down upon his child; he withdrew with clamorous grief.—The mother advanced, and standing upon a little eminence of fresh earth, she gazed silently down. I could not see her face; but when she raised her head to retire, an expression of agony was passing from her features, her lips remained firmly closed, and her eyes were inflamed. As she stepped from the grave, she uttered in scarcely an audible voice, "I shall go unto him; but he shall return no more to me."

If there is one who reads this sketch, and feels that it is sometimes good to share in the sorrows of others, let him go forth, as I have done, and he will find abundant food for

sympathy, and numberless scenes in *nature*, that will move and instruct him more than the wildest bodings forth of *fancy*.

SCRIPTURE EVIDENCES OF CHRIST'S DIVINITY.

Psalm xiv. v. 6. 7. "Thy throne, O God, is forever and ever: therefore God, thy God, hath annointed thee (even as Man) with the oil of gladness above thy fellows." Applied by St. Paul to Christ. Heb. i, —Psalm xc, v. 2. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Allowed by the Jewish Rabbins to be addressed to the Messiah. Psalm cii. v. 24. 25, "O my God, of old thou hast laid the foundation of the earth, and the heavens are the works of thy hands." Applied by St. Paul to Christ. Heb. i, —Psalm cx. v. 1. "The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy footstool." Granted by all the ancient Hebrew doctors to belong to the Messiah, applied by Christ to himself, and allowed by the Jews, (his hearers) to be a psalm of David's concerning the Messiah. The word Lord is commonly Jehovah in the original Hebrew as Gen. xix, v. 25. "then Jehovah (the Lord) rained upon Sodom and Gomorrah brimstone and fire from Jehovah (the Lord) out of heaven." Isaiah vii, v. 14. "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," (God with us). Quoted by St. Matthew, chapter i. The objectors, want, on their own ipse dixit, without any authority whatever, to blot out this chapter from the scriptures, and to maintain, as some Jews have done before them, this prophecy alludes to Hezekiah; but Hezekiah was nine years old when the prophecy was uttered. One of their doctors, wishing to apply it to Hezekiah, says, "they ought to ex-

pect no Messiah after him:" but this notion was rejected with abhorrence by the rest of the Jews. Gemar in Sanhed, Cap. Chelech. Isaiah ix, v. 6. "For unto us a child is born, a Son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful Counsellor, the Mighty God, the Father of eternity, the Prince of Peace." Zachar. vii, v. 10. "And they shall look upon me, whom they have pierced, saith the Lord of Hosts." Applied by St. John to our Saviour. Zachar. xiii, v. 7. "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts, smite the shepherd and the sheep be scattered." Applied by our Lord himself. To come now to the New Testament. The objectors deny the incarnation of our Lord, and maintain that Jesus is not the Son of God, but the Son of Joseph. If we believe the Scriptures at all, their assertion is most unfounded, because it is clearly proved both by St. Matthew and St. Luke, that Christ could not be the Son of Joseph; (Vid. Luke c. i, 34,) for why should the latter Evangelists trace the pedigree of our Saviour in the line of Mary, to prove him the descendant of David, if he were actually the Son of Joseph, the undoubted descendant of David? And to what purpose should he insert that extraordinary parenthesis, (as was supposed) except to shew that the popular idea of his being "the Carpenters Son," was truly erroneous. In the 2d chapter of St. Luke we are told, that when Joseph and Mary were returning home from Jerusalem, they missed Jesus, and said to him, when they found him, "Son why hast thou dealt thus with us?—Thy father, (that is Joseph my husband, and so far thy father) and I have sought the sorrowing." And he said unto them, "how is it that ye sought me? Wist ye not that I must be about my Father's business

(i. e. God's) ?" Jesus here unveiled that mystery in the presence of all the Jews, maintaining that he was the Son of God, in whose house he was at the time : it was a solemn feast of the Jews, where the whole nation was assembled, and in the midst of an assembly of their doctors he declared the temple to be the house of his Father. He was at this time only twelve years of age, and his mother, instead of " keeping all these sayings in her heart," might well deem him guilty of undutiful rudeness, if he were merely the son of Joseph. Again, at the marriage of Cana, why should his mother hint to him, that wine was wanting ?—Did she expect the son of this poor carpenter to purchase it ? No, the sequel shews that she required a miracle from him. Jesus, not approving that she should take the liberty to dictate to him, makes use of this extraordinary expression to his own mother : " Woman, what hast thou to do with me ? Or what have I to do with thee ?" Thou hast performed the decrees of heaven in giving me birth, but must not interfere with my divine nature. He gives a yet further degree of light into this matter, when his mother seeking to come to him, he says, " who is my mother, and my brethren (i. e. my kinsmen) ?" It is probable Joseph was dead before our Saviour entered on his ministry : at all events, his making no mention of his reputed father, shews how careful he was to avoid any thing that might obscure his miraculous birth. The objectors have next asserted, that St. John borrowed his term of Logos, or Word, (which he asserts was God from the beginning, and was incarnate, or made flesh) from the schools of the Greek philosophers : whereas, the very same term, with the same signification, is to be found in the old Jewish writings, the Jerusalem Targum, the Chaldee Paraphrase, and the Targum of Onkelos ; they shew that by

this word is meant a person : they call it Jehovah, and they not only ascribe the name, but the worship of God to him. Our Saviour speaks of himself, as ascending into heaven, as coming down from heaven, and as being in heaven, at one and the same time (John iii, 13) ; yet he says to Mary, after the resurrection of his body, " touch me not, for I am not yet ascended to my Father."

He says " that all men should honour the Son, even as they honour the Father ;" John v, 23. That he gives unto his followers eternal life, and that no one is able to pluck them out of his Father's hand, nor out of his own hand, because he and the Father are one. That he will come with his Father, and make his abode with the righteous man ; that wherever two or three are gathered together, he is in the midst of them : now certainly ubiquity is a proof of Godhead. He says, that all things that the Father hath are his, and therefore that the Holy Ghost shall receive or take of his, and shall shew it to his disciples. Before Abram was, says Christ, I am : could he have existed before he came into the world, as an Angel ? certainly not ; for St. Paul says, " let all the Angels of God worship him ;" and Angels could never be commanded to worship one another. St. Peter tells us, that the Holy Ghost (who inspired the prophets of old) was the spirit of Christ. How could these prophets be inspired by the spirit of a person not in existence, or how could they be inspired by any other Spirit than the Spirit of God ? Our Saviour himself proves that the Holy Ghost is his Spirit, by breathing on his Apostles to confer this Holy Ghost upon them. In Isaiah xlviii, 16, the Messiah says, " And now the Lord Jehovah hath sent me and his Spirit : " here are clearly three distinct, separate persons, one sending and two sent.—St. Thomas's calling our Saviour his Lord and his God, was no exclama-

tion, such were neither common in the times or in the language of the Jews: if he were wrong, our Saviour might have said, "I am indeed thy Lord and Master, but not thy God." The objectors profess a high opinion for St. Paul; it is a pity they do not observe his plain declarations of our Saviour's Godhead. He says, that the man Christ Jesus is the Lord from Heaven—1 Cor. xv, 47. That he was over all God blessed for ever. That he was in the form of God, and equal with God, though he was found in fashion as a man. That he is the image of his Father the invisible God. That he is before all things, that all things were created by him, and by him all things consist. That in him dwelleth all the fulness of the Godhead bodily—Col. ii, 9. Can all the art and ingenuity of man explain away this expression? Christ declares he had a glory with God before the world was: John xvii, 5. "God, who at sundry times had spoken to our fathers by the prophets now speaks by his son," says St. Paul. In the parable it is particularly said, "Having therefore *one* Son," St. Paul calls him "God manifest in the flesh." St. John, epistle 1, calls him the true God, and twice the Eternal Life which was with the Father, and was manifest to us. He invokes mercy from God the Father, and from the Lord Jesus Christ the Son of the Father: why should this be so particularly specified, if he were only man, the greatest of all the prophets? The Jews understood Christ clearly, that by calling himself the Son of God, he meant that he was of God; and for this very blasphemy (as they profanely called it) they persuaded Pilate to crucify him, and afterwards reviled him on the cross. How can any man profess to believe the resurrection of our Saviour, yet deny his incarnation and Godhead, when the one is as clearly demonstrated from scripture as the other?

Lutheran Magazine.

SATURDAY, JANUARY 1, 1831.

The Christian Sabbath.—The Sabbath was originally instituted in commemoration of the work of the creation. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the seventh day, and hallowed it." Another reason for the observance of the Sabbath, is given by Moses, in his repetition of the law to the Israelites:—"Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by an out-stretched arm; therefore, the Lord thy God commanded thee to keep the Sabbath." This declaration was addressed to the Jews, who were commanded to observe and sanctify the seventh day of the week, as the Sabbath of the Lord, in commemoration of the creation of the world, and their deliverance from Egyptian bondage: And this is usually termed the Jewish Sabbath.

But after the introduction of the Gospel dispensation, and the establishment of the Christian Church, the Sabbath was changed from the seventh to the first day of the week: And this is termed the Christian Sabbath, or Lord's-day. This change was observed by the first Christians, because Jesus Christ, by his resurrection from the dead, on the first day of the week, consecrated that day as the Christian Sabbath. By this and several other important events, which occurred soon after-

wards, on the first day of the week, our Lord clearly intimated his intention, that the first, instead of the seventh day of the week, should be observed by his followers, as the Lord's day.

This change was instituted on good authority. Jesus Christ, as Lord of the Sabbath, had an unquestionable right to make it. And the authority which he exercised in changing the Sabbath, renders it also obligatory on his followers. This change, therefore, did not abolish the Sabbath. It cannot exonerate us from the moral obligation of remembering the Sabbath day and keeping it holy.—Jesus Christ merely altered a ceremonial institution—he interfered with no moral obligations. We have nothing to do with the ceremonial institution of the Jews; and, therefore, we are not bound to keep the particular day, which was prescribed to them. But the moral law requiring us to keep one day out of seven, as a Sabbath unto the Lord, is binding upon us as well as upon them.—This law has never been repealed—it was sanctioned by our Saviour—it is still in force, and its obligations are perpetual.

It is admitted, that we are exempt from many duties which were required of the Jews, under the legal dispensation. We live under the gospel of Jesus Christ, and are no longer subject to the law of Moses—but we are not exempt from the moral obligation of keeping the Lord's day. We are commanded to worship God, and study our religious improvement. For this purpose the Sabbath was instituted. God blessed and hallowed it, for the benefit

of all his worshippers, in the different ages of the world and successive dispensations of his church. It was made for man:—And altho' Christians are not bound to keep the same day with the Jews, they are under equal, if not greater obligations, to observe a day of religious rest, for the worship of God, and indulging in serious reflections and devout meditations.

To us, therefore, it appears very strange, that there should be Christians who consider themselves under no obligations to keep the Sabbath. God himself instituted the Sabbath—he hath blessed and hallowed it—it is the Lord's day, which he has consecrated by his resurrection from the dead and entrance into his rest—It is a day distinguished by the outpouring of the Holy Spirit upon the Apostles, and the establishment of the Christian Church—it is a holy day, set apart for the service of God, and the duties of the sanctuary—it is the Sabbath of the Lord, which he has instituted for his own glory, and the salvation of our souls—and such a day surely, we should suppose, that Christians were under obligations to keep.

These views we have thought proper to express, that we might not be misrepresented on this important subject, and we hope, that we shall be correctly and fully understood by our readers. We cannot agree with those, who regard the Sabbath as a mere ceremonial institution, which was limited to the Jewish economy, and abolished by the Christian dispensation. We consider it a divine institution, which God blessed and sanctified from the creation of the

world, for the benefit of his worshippers, under the various dispensations of the Church. We view it as part of the moral law, which was sanctioned by our blessed Saviour, and is consequently obligatory on his followers. And although the New Testament contains no express command to keep the Sabbath, we believe, that Christians are bound to observe and sanctify it, as much as to obey any other commandment of the decalogue.

The Old Testament.—There are some professing Christians, who pay but little regard to the scriptures of the Old Testament. They say, that the religious institutions which existed under the former dispensation, are abolished—that Jesus Christ introduced a new dispensation—that the religion which he instituted rests altogether on the authority of the New Testament—and that, consequently, the Old Testament is no longer necessary to support it.

This is rather a singular way to get rid of the Old Testament—and by whatever motives this reasoning may be influenced, we consider it a direct attack on the authority of the Holy Scriptures. So necessary and inseparable is the connexion between the Old and New Testament, that the authority of the former cannot be subverted, without destroying the foundation of the latter. He who denies the Old Testament cannot consistently believe in the New, because the New Testament is founded on the Old. We consider the Old Testament necessary to establish the New; and we believe that many of the truths of the New Tes-

tament cannot ever be discovered, much less supported, without the help of the old Testament. Hence, our Saviour exhorted the unbelieving Jews, who were ignorant of the truths of his gospel, to “search the Scriptures.” In this exhortation, he referred to the Old Testament, which were the only scriptures, the Jews then possessed. He accused them of many errors, and he told them, that these errors proceeded from their ignorance of the Scriptures.—“Ye do always err, not knowing the Scriptures.” The Bereans were commended, because when they heard St. Paul preach the gospel, and explain to them the religion of the New Testament, “they searched the Scriptures daily”; and when they were convinced, from a daily examination of the Scriptures of the Old Testament, “that these things were so,” many of them believed. They received the truths of the gospel, because they agreed with the testimony, and were established by the authority of the Old Testament. Paul reasoned with his hearers out of the Scriptures. It was considered an eminent qualification in Timothy, as a religious teacher under the New Testament, that “from a child he knew the Scriptures.”

What then shall we think of those ministers of the gospel, who tell their hearers, that they have nothing to do with the Old Testament—that they must confine their attention altogether to the New Testament—that it contains all that is necessary for them to know, and that, consequently, they need no longer read the Old Testament. We say it is a dangerous and wicked attempt to sap

the foundation of the Holy Scriptures. And it must indeed be a bad cause, which drives men, under the sacred profession of Christianity, to such desperate attempts against the authority of God's word; & when men go to such extremes, nothing more is necessary to convince us, that they are under the influence of a spirit of delusion.

Conversation between a Unitarian and a Trinitarian.—The article which we have published under this head, gives a fair representation of some of the views and sentiments of Unitarians. They are a liberal sort of Christians, who can accommodate themselves to the feelings and wishes of all with whom they meet. Their religion consists in a feeling of charity, which never crosses the disposition of sinners, and suffers them to do just as they please. They have no regular organization, as a church, in this country, and are to be found in almost every denomination. But, in whatever form they may be disguised, they can always be known by their love of free enquiry, and inveterate hatred of orthodoxy.—There is only one article in their religion, which they regard as essential; and that is, sincerity. If a man only is sincere, no matter what he believes, or disbelieves, he must be acknowledged as a good christian. Unitarian Ministers are very strongly opposed to all religious tests. They think it is wrong, that they should be required to make any specific declarations of faith. They are unwilling to come under any other obligations, than to preach the Gospel; neither do they consider it necessary, that

they should be united in sentiment, in order to have christian fellowship with each other. And if they can only agree so far as to disagree, they can be unequally yoked together.

Hartwick Synod.—It gives us pleasure to lay before our readers, the following notice of this synod, taken from the "Evan. Magazine of the Evan. Luth. Church in the United States;" published by a committee of the west Pennsylvania Synod, and edited by Rev. Professors Schmucker and Hazelius of the Theological Seminary at Gettysburgh.

We feel grateful to our brethren for the interest they have expressed in the establishment of our Synod, and their wishes for its success and prosperity. We desire to have our labors approved by all who feel an interest in our cause; and such expressions of interest, and assurances of approbation, are always very gratifying to our feelings.

"From the 7th number, of the 4th Vol. of the Lutheran Magazine, which we have lately received, we perceive, that a Convention of ten Ministers and licensed Candidates, and 12 Delegates from as many Congregations, in the Western parts of the State of New-York, was held at Schoharie, on the 26th and 27th of October 1830; in which it was proposed and determined, to form a new Synod in said state, under the title of *The Hartwick Synod of the Evan. Luth. Church in the State of New-York.* The Rev. GEORGE A. LINTNER was chosen President. Rev. ADAM CROWNSE Secretary, and Rev. PHILIP WIETING Treasurer. This Synod has also adopted with some local alterations, the form of the Constitution recommended by the General Synod of the Luth. Church in

the United States to the District Synods. Their next meeting was appointed at Johnstown, Montgomery County, on the last Saturday in the month of September next. The editor of the New-York Magazine, closes the notice of the new Synod, with the following language, which must be gratifying to every true friend of the Lutheran Church:—"The new Synod is based on the orthodox principles, which are professed and inculcated by the great body of Lutherans in the United States; and we trust, with the divine blessing, it will become an efficient auxiliary in the work of spreading the evangelical principles of our venerable church through the United States." We have only to add our sincere wishes for our brethren, that the Lord may support them in this undertaking, and grant them from the fulness of his grace, the strength which is requested for its accomplishment."

From Shuttleworth's Sermons.

EPISTLE TO THE ROMANS.

It was not however expected that this declaration of the final extinction of the Jewish privilege would be received by the parties to whom it is addressed, without some feeling of mortification: the writer accordingly in this part of the argument checks himself, in order to introduce a supposed remonstrance on the part of the Israelitish nation. "Can this be just?" he makes them exclaim; "can that same God, who so solemnly adopted our forefathers as his chosen people, now, after the lapse of so many ages, withdraw from us that special and distinctive protection without our own conduct having done any thing to deserve the forfeiture?" "Why not?" is St. Paul's answer. "The Jewish nation was selected for a specific purpose; and that purpose being now answered, their adoption as a peculiar people

naturally ceases with the occasion which gave it birth. Nor, adds he, can this be a just subject of complaint on your part. As your adoption originated arbitrarily, and for a special end, it may be as arbitrarily withdrawn. That your father Jacob acquired it by no claim of right, such as that of primogeniture, is evident from the acknowledged fact, that he was the younger brother, and not the elder: that it was not conferred upon him as the reward of merit is equally evident, because he was elected as the founder of God's people before his birth; consequently before he had done good or evil. Now then by the merciful decree of God that provisional distinction ceases. The benefits of the new covenant are now offered to all mankind without distinction; and if the Jew fails to derive his share from the offer, it is only because he obstinately perseveres to seek for righteousness where it cannot be found: in ceremonies and formal expiations: and not in the mercies of that covenant, which alone is effectual to wash away sin. Let not however the gentile be unduly puffed up, nor you unnecessarily cast down. If the gentile, escaping the delusion by which you are now misled, is accepted because he throws himself upon that mercy which you reject; let him recollect, that as you have fallen from your adoption by your disobedience, so may he also eventually fall, if he look not heedfully to his ways. Whilst, on the other hand, you may be assured, that if the Almighty, at a time when you lay undistinguished among the surrounding nations, chose you of his own free will for his peculiar people; much more will he now receive with open arms if you will continue to be his people, by according to the gracious terms which he now offers to you in common with the rest of mankind." The epistle then concludes with a series of beau-

tiful exhortations to the love of God, and to works of mercy, justice, and purity, the natural consequences of that religion of the heart and the affections which it was the Apostle's glorious commission to announce.

OPERATIONS OF THE CH. MISSIONARY SOCIETY IN LOWER EGYPT.

[Concluded from No. 8.]

Aug. 3.—This morning, shortly after sun-rise, I proceeded towards Mehalet el Kebir, which lies two hours inland from here. This is a considerable town, adorned with twenty towers of Mahomedan mosques, and the seat of a bey : a great quantity of linen and variegated woollen clothes are manufactured here ; and in the vicinity there is cultivated much flax, hemp, and indigo. About 100 Coptic families live here, who have a pretty large church, to which a Kumus and a common priest are appointed : they have also two schools each of which is attended by only from 10 to 15 boys, and both are in a most miserable condition. I began with visiting the church ; to the fore yard of which curiosity had already conducted a few Christians, who came not, indeed, to hear some good things for their immortal souls, but to learn news about the war ; as soon as they perceived that I was not a living gazette, they had nothing more to say or ask. The Copts thought to have found out from the Apocalypse, and according to a prophecy of one of their saints, that in one year and a half the Turkish dominion would be at its end ; and that it would be overthrown by Constantine, the brother of the Russian emperor, who was to come himself to Egypt, and take possession of it. I asked them, "Why did none of you yesterday buy the word of God?" "Because we are provided with it, having bought it from the abuna Mueller." "I know very well that my friend abuna Mueller has been here ; but

I also know how many of the Holy Scriptures he has left here, I do not think that so many as the fifth part of you are provided with the word of God, except, perhaps, with the Psalms of David the prophet, (the Copts do not call David a king, but always a prophet;) can you prove that it is not so?" Silence. I went on :—"Pious people in England have sent me to you : I have made the long voyage to Egypt, and am now travelling about here, from pure love to you, in order to do something for your immortal souls. Pious people have bestowed much money in printing for you the word of God and other books, which I have with me, ready to give to the poor for nothing, and to those who are more moneyed at a very moderate rate.—Don't you fear God, to treat thus with contempt his holy word? or don't you remember that on the great day of judgment you will be summoned to give an account of it?" My words made some impression. Several blushed, and confessed that they really did not enough revere the word of God ; but, at the same time pleaded their poverty : I therefore presented them with parts of the scriptures. In the two schools, I found 10 boys able to read, among whom I distributed copies of the Acts : neither of the priests made their appearance; both having hid themselves to avoid being seized by the soldiers. As the bey is at present in want of people to labor in the field, many of the meaner ranks among the Copts have hid themselves ; the soldiers, therefore, sought to seize the priests, which is a common practice here, in order to force them to procure people to work. I also visited the divan, where most of the Christians who can read and write are to be met with, and where they are employed in the service of the pacha ; but they treated me in a most opprobrious and contemptuous way ; I therefore left them.

TWENTY-SIXTH REPORT

Of the British and Foreign Bible Society.

As the British and Foreign Bible Society is, to a greater or less extent, connected with nearly all the principal Bible Societies on the continent of Europe and in other parts of the world, except the United States, a statement of its proceedings will give a tolerable view of what is doing to supply the various Christian and Heathen nations of the world with the sacred volume. As brief a view as possible of the labors of the various societies, from which accounts are contained in the report, will be given here.

BIBLE SOCIETIES ON THE CONTINENT OF EUROPE.

Germany.—In Elberfeld and Hesse-Cassel, societies have distributed 6,950 Bibles, and 1,100 Testaments.

At Dusseldorf, Cologne, Neuield, and Halle, 55,980 Bibles and Testaments were distributed during the year. At Dresden, 6,897. Bishop Fabricius at Herrnhut issued in half a year 2,110 copies, making 11,314 Bibles and 38,202 Testaments, since 1814, most of which went into Bohemia.

The Central Prussian Bible Society, with its 44 auxiliaries, has distributed since August, 1814, 450,000 copies of the Sacred Scriptures; and 8,000 copies besides have been granted to individual agents in Berlin, for distribution.

At Wittemberg 1050 Bibles and Testaments have been circulated.—Arrangements have been made at Leipzig for printing 5,000 Bibles, and 5,000 Testaments extra, with 2,000 Servian and 5,000 Popish Testaments; which were nearly completed. At Nurembergh 7,436 Bibles and Testaments have been circulated; the Society there having circulated 18,179 since its commencement. At Munich the friends of the Society have been supplied with 1,100 Bibles and Testaments. The

professors in the University there, applied for Bibles on behalf of the 1700 Catholic Students, of whom 600 are studying theology, and many are destitute of the Scriptures from their poverty. In Augsburg a Bible Society has recently been formed, to which 900 Bibles and Testaments have been granted. In eleven months the Wurtemburgh Bible Society circulated 19,596 copies; its total distributions having been 203,019 copies. Pastor Barth of Moettingen has received 300 Bibles and 500 Testaments. To other individuals in the German States 51,530 copies have been granted.

Switzerland.—The Basle Society has circulated 5,000 during the year, and 100 more have been distributed by an individual. The total by the Society is 156,307. The Berne Society has distributed by its own means many more than the preceding year, and 900 copies have been granted it. The Lausanne Society has distributed since 1827, 2,782 Bibles and 400 Testaments with its own funds; and 1550 copies of both have been granted to it. The Geneva Society has effected much in its own neighborhood, and contributed 2,400 francs for French and German Bibles; and is now printing an edition of the New Testament for Greece. To individuals at Neufchatel 150 Bibles have been granted.

France.—The Paris Society has circulated 5,355 copies during the last year, and 193,751 since its organization. Prof. Kieffer has circulated 38,384 during the year, and three other individuals 1,200; and 22,850 besides have been sent to the depository, on behalf of the British and Foreign Society. The Testament has been printed for the Basque population of France, amounting to 60,000; among whom not a copy of the Scriptures could be found.

Russia.—About 10,960 copies of Bibles and Testaments have been distributed by individuals, principal-

ly grants from the British and Foreign Society.

Sweden.—The Swedish Bible Society, from its organization to 11th of April 1829, printed 106,687 entire Bibles, and 177,100 Testaments; making 283,787 copies; while its issues had been 273,518. Grants amounting to 300 copies have been made, during the year.

Norway.—To the Norwegian Bible Society 2,000 copies have been sent, and 50 to an individual.

Denmark.—To individuals and societies 6,375 copies have been sent. The Sleswig Holstein Society has circulated, since its establishment, 80,000.

In *Lubeck*, 4516 copies have been circulated; in *Bremen*, 8450; in *Osna-burg*, 850; to *Hamburg*, 425 have been sent; and the *Hamburg Society* has circulated, since its commencement, 40,857 Bibles, and 5,774 Testaments.

The *Dantzic Society* has circulated 1,143; and since its commencement, 15,105; 200 copies have been granted them.

Prussia.—The *Konigsberg Society* has circulated many in Lithuanian and Polish, and 590 have been sent to it. The *Detmold Society* has circulated 3,174 copies in all. The *Carlsruhe Society* and individuals have circulated 8,439; the *Minden Society* 6,115; 800 Bibles and Testaments have been sent to *Buchwald*; and 850 to *Buntzlau*; 550 to *Fraustadt*. The *Leignitz Society* circulated 1,260 copies, and individuals 920; the *Barth Society* 750; *Upper Pomerania Society* 1,000; the *Stettin Society* 13,291 in all; the *Potsdant Society* 7,500; 1,850 have been sent to *Warsaw*, and other parts of *Poland*.

Italy.—An edition of 5,000 copies have been printed in Italian.

Mediterranean.—8,950 Bibles and Testaments, in various languages, were sent to the depository at *Malta*. An edition of 2,500 copies of the

New Testament in Armeno-Turkish, prepared by the American Missionaries, is in press. Also an edition of the whole Bible in *Modern Greek* is preparing at *Corfu*. An edition of the *New Testament* in 10,000 copies is also in press. About 12,000 copies have been circulated in *Greece* during the year. The issues from *Smyrna* and *Constantinople* were nearly 9,000. Editions are in press in the *Tartar* and *Constantinople* dialects: and 700 Testaments and Psalters have been issued in the *Persian*. An edition of the *Persian Bible* has been ordered.

India.—The *Calcutta Society* distributed 6,109 copies, and 1,100 have been granted them. The *Madras Society* have distributed 18,952, mostly in *Tamul*. The edition of the *Testament* was begun with 5,500, and 5,000 more of *Matthew* were afterwards added, and 1,000 or 1,200 more must be printed, so great had been the demand for the parts first struck off, before the latter part could be put to the press. To *Bombay* have been sent 900 Gospels and Psalters in *Persian* and *Syro-Chaldaic*. Some of the Gospels have also been printed there. In *Goojurrattee* 3,350 copies have been distributed. At *Colombo* 6,000 copies have been printed in *Cingalese*. To *Malacca* 800 copies have been sent; to *Singapore* some, and some to *Siam*.

At *New South Wales* and *Van Dieman's Land* 975 copies have been distributed during the year, and more than 6,340 in all.

The translation into the *Tahitian* language is nearly completed, and arrangements are made for printing it.

The *Anharic Bible* is also preparing for the press. The *Epistles* are printed. About 400 copies in various languages were distributed in *Egypt*; 150 have been sent to *Sierra Leone*.

South America and West Indies.—Nearly 500 copies have been sent to

Bermuda and Demarara; 115 to Berbice; 300 to Antigua; 1,381 to Jamaica; 1,000 to Surinam; 300 to La Paz; and 201 to Mexico. Mr. Thompson, who has, for some years past, been very actively engaged in distributing Bibles in the country, has found his labors so much impeded by the political state of the country, and by edicts against the circulation of the Scriptures, that he has been induced to return to his native country.

The circulation of the Scriptures, both on the continent of Europe and in South America has been very much restricted by the resolution of the Society to distribute no copies of the Bible themselves, and to aid no societies who do distribute copies containing the Apocrypha. In all Papal countries there is a prevailing unwillingness to receive the Bible, without this appendage. Many of the avenues, however, by which the Society formerly caused its blessings to flow into and over the continent of Europe, and which, for a time were shut, are again opening and the objections to receiving the simple Scriptures are diminishing.

North American Provinces.—To these Provinces 9,907 Bibles, 2,700 Testaments, and 500 Gospels or other portions of the Scriptures have been sent during the year. These are principally received and distributed by auxiliaries, which made remittances to the present society.

To the Missionaries of the United Brethren, 450 copies of the book of Revelation, in Esquimaux, and 100 Greenland Testaments have been sent for the use of the Esquimaux and Greenland converts. The Society has also printed 1,000 copies of the Psalms in Esquimaux.

Great Britain.—While the Society has been endeavoring to bless other and distant nations with the word of life, great exertions have been also made to ascertain and supply the wants of the British people. Upon

investigation, the number of families in some counties is found to be unexpectedly great, amounting, in some instances, to one third of the whole population. The number of auxiliaries and subordinate societies, and their receipts and issues of the Scriptures have been much increased during the year. All the various societies for promoting morals and religious knowledge have exerted themselves with great success, in distributing the Bible. In the first report of the Merchant's Seaman's Auxiliary it was stated that 590 ships, having 6149 men on board, of whom 5490 were reported as able to read, were utterly destitute of a copy of the Bible; while last year it is stated that only four vessels, having 47 men on board, were found without the Bible.

Ireland.—During the year 79,329 Bibles and Testaments have been granted to various societies to be sent into Ireland. Two societies, have, since their organization, sent 812,835 copies of the Scriptures to Ireland.

[*Mis. Herald.*]

From the Evangelical Luth. Intelligencer.
OBITUARY.

SKETCH OF THE LIFE OF THE REV. DAVID JACOBS.

Seldom has it fallen to the lot of the periodical press, to deplore the death of one, who departed so early from the scene of his future promise, and from whom more could have been expected by our Lutheran Zion, than from the subject of this obituary notice.

In him were exhibited, even in early youth, the traits of a noble soul, and the promise of a future greatness; and these expectations he honorably sustained, even until death. He stands (and especially to those more closely associated with him in life) as a beacon to all, and reminds us "that it is appointed unto man once to die, but after this the judgment." "Oh! may we die the

death of the righteous, and may our end be like unto his."

Rev. DAVID JACOBS was born on the 29d of November, 1805, of respectable parents, in Franklin county, Pennsylvania. He commenced his studies in Hagerstown academy, on the 15th of June, 1822, where he maintained a very respectable standing for talents and scholarship. In October 1823, he entered Jefferson college at Cannonsburg, Pennsylvania. Throughout the whole course, he acquitted himself to the full satisfaction of his teachers; was beloved by his fellow students, and much esteemed by all his acquaintance. He graduated about the close of September, 1825, and distinguished himself particularly as a linguist. Believing himself called to the gospel ministry, he soon after commenced the study of Theology, under the care of the Rev. Mr. Kurtz, of Hagerstown, Maryland. Some time after this, the Theological Seminary located at Gettysburgh, Pennsylvania, commenced its operations, and as it offered many facilities for young men preparing for the ministry, he entered it as a student about the 8th of September, 1826. On June 25th, 1827, he took charge of the classical department (now the Gettysburgh Gymnasium) which is connected with the Theological Seminary, in which he faithfully and honorably discharged the duties of his station, enjoying in a high degree, the respect and affection of all who were under his charge.

In this sphere of usefulness he continued until the 3d of July 1830, when he was compelled to relinquish his charge, by the delicate state of his health. His constitution naturally rather delicate, had for some time been sensibly affected by the arduous duties of his station. And although all his friends, and especially his students, who most needed his presence, united in urging him to travel for his health, yet no one thought him dangerously ill, much

less for a moment yielded to the apprehension, that we should see his face no more in this world.

That we may learn with what conscientiousness he acted in all his undertakings, and with what christian submission he bore all his afflictions; we will make a few extracts from the journal which he kept on his tour, and which was found among his baggage. Speaking of the considerations which influenced him to travel, he says:

"Having been in a delicate state of health for some months I thought it prudent and necessary to travel for the improvement of my health. Endeavoring to commit myself to God—to the guidance and protection of Providence, I left Gettysburgh for Baltimore in company with brother Wingard, (a theological student from South Carolina,) on the 10th of September, 1830, expecting to go by water to Charleston, South Carolina, thence to Columbia, and return through North Carolina and Virginia home. I undertook the journey in order to accompany brother Wingard (he being sick) and from a belief that it will be to my advantage to make a tour to the south. May the Lord be merciful to me, and grant me his protection and grace, and render efficient the means used for the restoration of my health.

"May the Lord direct my steps throughout the vicissitudes and uncertainties of the residue of my appointed time upon earth; and whether it be long or short, may it be devoted to his service and to the best interests of immortal souls."

He had many trials to endure in his travels to the south—dangers stared him in the face—and his prospects appeared gloomy.

But amidst all his discouragements, he was perfectly resigned to the will of his Master. In consequence of being detained on the way by accidents, he was eighteen days in rea-

ching Lexington court-house, South Carolina, the extreme southern point of his journey. His route was rather circuitous, amounting to a distance of seven hundred and forty-eight miles; passing through the following places in his passage—Baltimore, Norfolk Va. Petersburg, Raleigh, N. C. Fayetteville, Cheraw, S. Carolina, Camden and Columbia. On the night of the 7th September, the stage was upset. He however received little injury; but on the following day, he met with a more serious disaster, by the precipitation of the stage over the abutment of a bridge seven or eight feet high, on Fishing Creek, Va. The stage was broken to pieces, he had his knee much hurt and brother Wingard his arm fractured.

He was thus detained five days at the house of Col. Nicholson, who paid him every attention, until his leg was partially restored. In view of these accidents, he remarks:—

“God moves in a mysterious way,
His wonders to perform.”

“Our plans have been changed and we have been interrupted in our progress—have met with accidents and our prospects altogether discouraging, but we have reason to believe that all things work together for our good. We have been too ungrateful—too unmindful of the mercies and goodness of God; perhaps forgetting that our life and all its blessings and comforts are in his hands. Our Heavenly Father deals kindly and gently with us, if this prove ineffectual he sends us afflictions and shows us our danger. Thus we are called upon to prepare to meet our God, not knowing what day or hour we may be summoned hence. Oh! that all these things might have their desired effect—that we might become more faithful and more devoted to the service of God.” Ah! he seems to approach nearer to God in thought and feeling, little knowing how soon he was to be received into his bless-

ed presence! On the 1st of October he turned his face homewards, and under the pressure of thought for home, and by a review of his misfortunes and mercies, he was led to remark: “In viewing the scenes through which we passed and the changes made in our plans, since leaving Gettysburg, I must say, great are the kindnesses and mercies of our God. At the time of our departure from Gettysburg, it was our design to proceed from Baltimore to Charleston, S. Carolina, by water. This plan was, however, frustrated, for reasons then unknown to us, yet we supposed it to be the will of God. We then took the steam boat and stages, and met with various disasters. Yet in these accidents great mercy was mixed with misfortune; not only in preventing a more serious injury, but in providing for us a person, who caused every attention to be paid us. After proceeding again a little distance, we heard of the yellow fever prevailing in Charleston, and thus we recognized the hand of God, in not permitting us to enter Charleston at this time. By our afflictions we are called upon to reflect, that our lives are altogether uncertain—that we are in the hands of God—that whether we experience affliction or prosperity, it is all designed for our good. In the mercies of Providence, we are taught the character of him, who presides over our destinies. Oh! that we might be induced to show in our conduct, a sense of dependence on him, and devotedness to his cause.”

He designed to return to N. York by water, but finally abandoned this plan, and travelled on horseback in the interior of the country. He came on speedily to Woodstock, Va., when through excessive fatigue, and exposure to continued rains, he became much indisposed, but still continued his journey to Shepherdstown, Va. Unable to proceed any farther, he employed an able physician to at-

tend him, but the art of medicine could not restore him. He died on the 4th of November, 1830, after an illness of several weeks, of a bilious inflammatory fever; aged 24 years 11 months and 12 days. During his illness, he was removed from the public inn, to the house of Mr. Smith, by whose family and a number of other friends, who called to lend their aid, he was treated with all the kindness and attention which could be desired. After his death he was taken to his native place, where he was interred. A large concourse of relations and friends attended on the solemn occasion; two sermons were preached, the one by the Rev. Mr. Ruthrauff, the other by the Rev. Mr. Kurtz. In the death of Mr. Jacobs, science and learning have lost an able patron; the church, a zealous and active minister; and a virtuous community a valuable member. His death is deeply lamented by his friends and relations; and especially by the professors and the Students of the Institution. As a mark of respect to his memory, the members of the Theological Seminary and Gymnasium called a meeting, and adopted the following resolutions:—

Resolved, That as an expression of our sincere regret at the death of the Rev. Mr. Jacobs, we wear black crape for a time not less than thirty days.

Resolved, That a committee be appointed to draft an obituary account of the deceased, and have it inserted in the public prints as soon as possible.

An eruption of Mount Ætna, which took place on the 16th of May, destroyed eight villages, which neither ashes nor lava had reached at any previous period, and many of the inhabitants were buried under the ruins of their houses. The ashes thrown out of the new craters were

carried as far as the mountains of Calabria.

Poetry.

BABYLON.

How is Babylon become a desolation among the nations.—*Jeremiah lx. 23.*

O'er the proud towers of Babylon,
Woe and destruction drear,
Unlook'd for, suddenly came down,
And mocked each dreaming seer;
Mysterious writing had unroll'd
The downfall of her throne,
The doom of other lands he told,
He could not read his own.

Fallen are her halls, her palaces,
The chambers of her kings,
And left a howling wilderness,
Where the night demon sings:
Here lies, to desolation given,
All that was bright and fair;
The tower, "whose top should reach to
heaven!"*
In relics moulder there.

From age to age her stream hath kept
Its joyous course along;
Its banks, as when the Hebrews wept,
Are echoless to song:
And he who asked the captive's lay
Of old, by "Babel's stream,"
Is now as desolate as they,
His land, like theirs, a dream.

For lo! heaven's cleaving curse foreshown,
Hath swept the peopled land:
Chaldea's pride, and Salem's throne,
Have felt an equal hand:
But, Judah! yet shall happier days
Break on that night of thine,
And brighter than the noontide blaze
Thy evening star shall shine.

But o'er that city of the day,
The hopes of morning never
Shall dawn; a home for beasts of prey,
For ever and for ever;
Never to hear man's busy hum,
Nor echo to his tread,
While desolation walks the dumb
Drear city of the dead,

Here, where in pride the monarch dwelt,
Where slaves their homage paid,
While to the sun the Magian knelt,
And the Chaldean prayed:
Alike the sunshine and the cloud,
The calm, the tempest's sweep,
No ray so bright, no voice so loud,
To break that iron sleep.

H. W. J.

*Genesis xi. 4.—*Liverpool, Nov. 12, 1827.*

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For the Lutheran Magazine.

JESUS CHRIST OUR SAVIOUR.

The term *Saviour*, was well understood by the ancients, who, by the constant use and repetition of this word had rendered themselves perfectly familiar with its signification. Instances occur in the holy Scriptures, where it is used to denote persons, whom God in his providence, had raised up to accomplish the temporal deliverance of his people. This title was attributed to the Judges of Israel, who became instrumental in saving the people from the oppression of their enemies. Othneil, the son of Kenos, who delivered the Israelites from Messopotamian bondage, is styled their Saviour.—The same term was applied to Eliud, the son of Gera, who succeeded in delivering his countrymen from the oppression of the Moabites. But whatever may have been the signification of this term, among the ancients, or whatever use they may have made of it, we know that it is attributed to Jesus Christ in a more exalted and sublime sense. He is emphatically termed a Saviour; not merely because, like Othneil and Eliud, he hath, by his valor, wrought out a temporal deliverance of his people;—but because, by his blood, which he shed upon the cross, he hath purchased our eternal redemp-

tion, and became the author of an everlasting salvation. He is called Saviour, not merely because he hath delivered us from a temporal bondage; but from a spiritual captivity, from which no human effort could possibly have delivered us. He is not merely to be honored and esteemed as a temporal benefactor, but he is to be worshipped and adored as the spiritual deliverer of his people. Before ever he was conceived in his mother's womb, his name was called Jesus, because he was destined to save his people from their sins. There is salvation in no other, and there is no other name given among men, whereby they can be saved.

Jesus Christ is our Saviour, because he hath revealed unto us the way of salvation.—God, it is true, had caused some religious instructions to be communicated to his people, before the gospel began to be preached upon earth. Under the law, he had already revealed himself as the God of Abraham, Isaac, and Jacob, who would never forsake those who put their trust in him, and who was desirous of promoting the temporal and eternal happiness of his adopted children. To the Israelites, whom he had chosen as his peculiar people, he had, long before the coming of the Messiah, communicated his statutes and laws. They, it is true, enjoyed the advantages of a

direct revelation from Heaven.—They were a distinguished people ; they were a chosen generation ; they were a privileged church ; they were the Israel of God ; they were the children of the covenant, whom God had favored with extraordinary revelations of himself. Yet, with all these advantages, the Israelites lived under an economy which was exceedingly imperfect. Their dispensation was limited to their own church, and was not founded upon principles of universal benevolence. They possessed a very imperfect system of religious instruction ; they had only a partial revelation ; they had no correct knowledge of God ; they were unacquainted with the chief designs of his providence, and ignorant of the principal causes which contributed to the advancement of his glory. Under the influence of their partial and defective economy, they committed many flagrant errors—contracted many wicked notions, and imbibed many dangerous and pernicious prejudices. But Jesus Christ, by his gospel, hath remedied all the defects existing in the plan of Salvation which was formerly adopted under the law. He hath revealed a perfect, and therefore the only true way of salvation. He hath fully instructed us in the knowledge of God. He hath made known unto us the mystery of his will. He hath revealed unto us the hidden wisdom which was kept secret since the world began. He hath called us out of darkness into his marvellous light, and given us an understanding that we may prove what is the true, acceptable and perfect will of God.—He hath communicated to us the

knowledge of the truth ; abolished the rigid economy of the law and exhibited the exceeding riches of God's grace. He hath removed the line of distinction which was formerly drawn between the descendants of Jacob and the posterity of Esau. He hath broken down the wall of partition which separated the circumcised Jew from the uncircumcised Gentile, and reconciled both unto God. Having removed the source of enmity formerly existing between the individuals of different nations, he hath preached peace to those which were afar off, as well as to those which were nigh. And all have without any regard to former distinctions, obtained liberty of access to the Father, through the influence of the Spirit, which he is ready to communicate to all who need his assistance and seek his aid. When, therefore, we take into consideration these circumstances :—when we contemplate the perfect excellency of that system of religious instruction which Jesus Christ hath revealed, for our benefit and improvement : when we consider that he hath provided us with all the means necessary for our deliverance from the dominion of spiritual ignorance : that he hath freed us from the errors and imperfections of the law : communicated to us the light of the gospel, and revealed the only true way of salvation, we must acknowledge and adore Jesus Christ as our Saviour.

Jesus Christ is our Saviour, because, by his blood, which he shed upon the Cross, he hath purchased our eternal redemption, and merited our everlasting salvation. Before the birth of Jesus Christ, the human race were

reduced to a state of consummate misery. They had, in consequence of their own deliberate wickedness, fallen from that state of primeval happiness, in which God first created them, and rendered themselves wholly incapable of recovering, by their own exertions, any of those blessings, which they had sacrificed.—They had justly incurred the punishment of the divine indignation and wrath, and God was under no obligations to restore them to mercy.—We are all original sinners—we were all included in the punishment of the first offence—we were left subject to the power and influence of sin, and we had no means of escaping its punishment—we were all subject to the penalty of eternal death, and there was none to deliver us from the spiritual sufferings and calamities which we had brought upon ourselves—we were all enemies to God, and no human effort could possibly reconcile us unto him. It was, therefore, necessary, that God should send his only begotten Son into the world; for without it, the world could never have been saved. It was necessary that Jesus Christ should shed his blood upon the Cross; for without this precious sacrifice, there could have been no remission of sin and reconciliation unto God. He was the only being who could assume the character of a mediator between God and man, and save our lost and ruined race. He alone was worthy to lay down his life as an offering for our sins, and render a sacrifice sufficient to restore us to the mercy of God. And this in the extremity of our sufferings, he did not hesitate to do. When there was no eye to pity,

and no arm to save—when there was no other remedy to be found—when there was no other means of deliverance provided—when man had no other appeal to mercy, and no other hope of salvation, Jesus Christ offered himself as a sacrifice for our sins, and purchased our salvation with his blood. While we were yet sinners, engaged in opposing his law, and resisting his authority—devoid of every principle which could conciliate his favor, and destitute of every claim which could entitle us to the divine mercy and forgiveness; he died for us. He substituted himself to undergo the punishment due to our offences. He bore our griefs and carried our sorrows. He consented to be wounded for our transgressions, and bruised for our iniquities. From a regard of our miseries, he became a man of sorrows, and acquainted with grief. From motives of pure and disinterested love to our souls, he endured the most inexpressible anguish of both body and mind.—And by his meritorious sufferings and death on the Cross, he both atoned for our sins, satisfied the requirements and released us from the condemnation of the law. And having removed every obstacle to our spiritual happiness, he now invites us to the participation of his glory in heaven.—Jesus Christ, therefore, who hath purchased us at the expense of his own precious blood—who hath obtained the remission of our sins—who hath reconciled us unto God—who hath given himself as a ransom for our iniquities, that he might redeem us from the punishment of our offences, and render us partakers of his eternal salvation, deserves to be

honored, revered and adored by us all, as our Saviour.

Jesus Christ is our Saviour, because he constantly furnishes with the means of salvation.—He daily provides for our spiritual improvement. He offers us all the advantages of his grace. He communicates to us all the power and assistance which we need for the faithful performance of our duty. Through the agency of his spirit, he endeavors to enlighten our understanding—improve our affections—sanctify our hearts, and save our souls. He favors us with the ministry of his word—causes his gospel to be preached to us, and grants us all an opportunity of hearing it. He directs the doors of his sanctuary to be thrown open, and invites us all to come and participate in the blessings which he offers to bestow upon us. He proposes to us the benefits of the sacred institutions of his Religion and the holy ordinances of his church. He affords us every opportunity to improve in religious knowledge and experience. He offers us every advantage which we can desire, for our advancement in virtue and piety. He grants every favor which we can ask, for our spiritual comfort and happiness. He bestows upon us every blessing which is calculated to promote our temporal and everlasting interests. Jesus Christ, therefore, deserves to be universally acknowledged and worshipped, as the Saviour of all men—for he hath revealed the way of salvation—he hath redeemed us to God by his blood—and still continues to guide and direct us in the way which he has pointed out.

M.

Selected.

ESCAPE FROM THE INQUISITION.

William Lithgow, a native of Scotland, was urged by the strongest inclination to travel. After having visited several parts of Europe, he came at length to Malaga, where he agreed with the master of a French ship to carry him to Alexandria.—Before this ship set sail, an English fleet, fitted out against the Algerines, came and cast anchor before the town, on the 7th of October, 1620. The governor, seeing the British cross in the flag, went on board the ship of the admiral, sir Robert Mansel, who received him with the greatest politeness. The next day several of the crew came on shore, and being Lithgow's particular friends, spent some days in viewing the curiosities of the city; and then, inviting him on board, they presented him to the admiral, who treated him with the greatest civility. They kept him on board till the next day, when the fleet sailed, and Lithgow returned to Malaga.

As he was proceeding to his lodgings, in order to carry his things on board the French ship, which was to sail immediately for Alexandria, he was seized by nine officers, who carried him before the governor, to whom he complained of the violence that had been done him. The governor answered only by a nod; and bid certain persons, with the town secretary, to go and examine him. This was to be transacted with all possible secrecy, to prevent the English merchants, who resided in Malaga, from hearing of his arrest.

The council being assembled, he was examined; and, being suspected to be an English spy, they did all that was in their power to make some discovery to that purpose, but in vain. They afterwards asked the names of the captains of the fleet—whether Lithgow, before his leaving England, did not know of the sitting

out of this fleet—why he refused the offer which the admiral had made, of taking him on board his ship?—in a word, they affirmed that he was a spy, and that he had spent nine months in Malaga, with no other view than to give intelligence to the English court, of the time when the Spanish fleet was expected from India. They then observed, that his intimacy with the officers and crew, and the high civilities shown him, were so many indications of his guilt.

As Lithgow found it impossible to erase these bad impressions, he entreated them to send for a bag containing his letters and other papers; the perusal of which, he declared, would prove his innocence. The bag being accordingly brought, and the contents of it examined, they were found to consist chiefly of passports and testimonials, from several persons of quality; a circumstance which, instead of lessening their suspicions, served only to heighten them. Presently after, a subaltern officer came into the room, to search him, and took eleven ducats out of his pockets: stripping him afterwards to his shirt, they found in the waistband of his breeches, the value of 548 ducats in gold. Lithgow, putting on his clothes again, was conducted to a secure place, and thence removed to a horrible dungeon, where he was allowed neither bed nor bedstead, and only an ounce and a half of musty bread, and a pint of water daily. He was also loaded with irons, so heavy and so tight, as to occasion the most dreadful pains, and entirely to remove the possibility of repose.

He remained for a long time in this miserable condition, until the governor had received directions from Madrid, upon which he began to put in practice the cruelties devised, which they hastened, because the Christmas holidays approached, it being then the forty-seventh day since his imprisonment. He relates,

that about two in the morning, he heard the noise of a coach in the street and some time after, the sound occasioned by the opening of the prison doors. Immediately nine serjeants and a notary came into the place where he laid, and without uttering a word, conveyed him, all loaded with irons as he was, into the street, where they placed him upon his back in the coach, which carried him to a house about a league out of town, whither the rack had been removed. At break of day the governor Don Francisco, and the alcaide, came thither, in a coach: into their presence he was brought, and requested to have an interpreter allowed him; but this was absolutely refused him, as well as his demand to appeal to Madrid, as being a superior judicature.

After a long examination, which lasted from the morning till it was dark at night, in which, from the exact conformity of his answers to his former confessions, the natural consequences of truth, they charged him with having got them by heart; and after a vain attempt to make him accuse himself of his supposed crimes, the governor ordered the notary to draw up a warrant for delivering him to the alcaide's hands to be tortured. He was therefore immediately carried, in the arms of the serjeants, to the end of a stone gallery, where the rack was placed.

The executioner began to knock off his irons with a great sledge, which he did in so barbarous a manner as to tear away the flesh, and to occasion the most excruciating torture. When his irons were taken off, the unfortunate man fell upon his knees, and besought God to grant him strength to support the agonies which were preparing for him. The alcaide and the notary having placed themselves in chairs, it being their office to witness and to set down the confessions and tortures of the delinquent, he was stripped quite naked,

and fastened on the rack. The various tortures to which he was put exceed all description ; let it suffice, that he was upon the rack five hours, during which time 60 different species of tortures were inflicted upon him, of so horrid a nature, that at length his strength entirely failed, and he would inevitably have expired, had they been continued a few moments longer. In this deplorable state, his irons were clapped on again, and he was removed to his former dungeon, having received no nourishment except a couple of eggs, and a little warm wine, rather to prevent his dying, and to reserve him for farther punishments, than through mercy or compassion.

After having remained in this dreadful confinement for some months in the midst of such misery, filth, and vermin, as are too disgusting to relate, he received an account, from the slave who attended him, which, far from giving him any hopes of release, served only to alarm him with the apprehension of ending his days under new torments. He was told, that an Englishman seminary priest, & a Scotch cooper, had been for some time employed by the governor in translating into the Spanish language all his books, writings, and observations, and that it was commonly reported, in the governor's house, that he was an arch heretic ; so that he began to fear that they were determined to put a period to his existence, being unable to extort a confession of guilt, from which his conscience was clear.

Accordingly, two days after, the governor, the inquisitor, and a canonical priest, accompanied by two Jesuits, entered his dungeon, and being seated, after several idle questions, the inquisitor asked Mr. Lithgow if he were a Catholic, and acknowledged the pope's supremacy ? to which he replied in the negative, as to both questions ; adding that he was extremely surprised at being ask-

ed such questions, since it was expressly stipulated, by the articles of peace subsisting between the two crowns, that none of the English subjects should be liable to the inquisition, nor to any molestation on account of their religious faith ; and also making use of some warm expressions, unsuited to his situation, but which were wrung from him by the sufferings he endured. The grand inquisitor replied with most violent expressions, and charged him with having treated the miracle of the blessed virgin at Loretto with ridicule, and with having spoken and written in the most disrespectful manner of the pope, the vicar of Jesus Christ upon earth ; and concluded by granting him eight days to recant his errors, and subscribe to these holy truths which he had profaned.

During these eight days, the ecclesiastics held many conferences with the prisoner, whom they endeavored to convince of the truth of their tenets by violence and threats, rather than by reasoning, the result of which served only to exasperate their rage, and to render Lithgow more determined. But, as soon as the time allowed him was expired, they again visited him with manners entirely altered, and with the strongest expressions of interest and commiseration. The two Jesuits protested with tears in their eyes, that they were afflicted from their hearts for the terrible death he was to undergo ; but, above all, for the loss of his most precious soul ; and falling on their knees, cried out, convert, convert, oh dear brother, for our blessed ladie's sake, convert from your errors ! He replied that he neither feared death nor fire, being prepared for both. Upon this the governor came in, and exhorted him in the strongest terms to abjure his false and heretical notions—promised him the utmost indulgence if he would comply—admired his constan-

cy and firmness, which he declared were worthy of the highest applause, and concluded by offering to exert his influence with the king, to secure him a pension of three hundred ducats, if he would prove himself deserving of favour, by his speedy acquiescence.

Finding that reward had as little influence as threats, to shake his constancy, they all withdrew in the most violent rage, and repaired to the bishop of the inquisition: for the governor was the instrument of accusing him to the inquisition, in order, if possible, to free himself from the aspersions that might be justly thrown upon him for torturing and confining, contrary to all the laws of nature and of reason, and in direct violation of subsisting treaties, a subject of a great foreign prince, in amity with Spain, upon matter of mere conjecture; so that the inquisition was brought in only as a screen to cover his injustice, and an engine to destroy the man whom he had irreparably injured, and through whom he had insulted a power, that would, in all probability, warmly interfere with his government, for his dismissal or his punishment.

The first effect which he felt from being exposed to this iniquitous and servile tribunal, was a sentence to be, that night subjected to eleven different tortures; under the pressure of which, if he should not die, he was to be conveyed, after the Easter holidays, to Grenada, at which place he was to be burned alive. The first part of the sentence was executed with the most horrid barbarity; but contrary, as it should seem, to the expectations of his persecutors, his strength was sufficient to outlive the infliction.

He was again loaded with irons, and carried back to his dungeon, where he must inevitably have died, but for the humanity of a Turkish slave, who had always shown him the greatest possible kindness, and

who now every day brought him, by stealth, some small refreshment, for which he was himself treated with the utmost severity, and insulted by the other servants of the house. He was also much indebted to a female negro slave, who, for four weeks, brought him daily some refreshment, with a small quantity of wine in a bottle.

During the interval since the last torture, Mr. Lithgow waited for the day which was to terminate at the same time his life and his torments, when it pleased God to effect his deliverance in the following manner:—

It happened that a Spanish gentleman of quality came from Grenada to Malaga, and being invited to supper by the governor he entertained his guest, among other matters, with a detail of what had befallen Mr. Lithgow, from the moment when he had first arrested him on suspicion of being a spy. He said that he had afterwards discovered these suspicions to be ill founded, and was therefore anxious to procure his release, but finding among his papers many expressions highly injurious and insulting to their religion, he had, on his refusal to abjure such errors, handed him over to the inquisition, by which he had been condemned; thus suppressing the true cause of his conduct, which was his apprehension for the consequences of his own imprudent severity.

In the course of this conversation, a Flemish youth waited at table, who was so struck with amazement and horror at the suffering of the stranger, that the idea haunted his mind the whole night. In the morning, as soon as he was dressed, without intimating his purpose to any one, he inquired for an English factor, and being directed to the house of a Mr. Wild, he related to him the entire conversation which he had heard, but was unable to tell Mr. Lithgow's name. However, Mr. Wild, after some time, conjectured that it must

be he whom the servant alluded to ; whereupon he sent for the rest of the English factors in the town, about seven in number, and upon consulting together, they determined to send a statement of the affair to sir Walter Aston, the English Ambassador at Madrid.

The ambassador immediately presented a memorial to the king and council of Spain, and soon obtained an order for the prisoner's enlargement, and delivery to the English factory. In consequence of this order, he was released on Easter Saturday, about midnight ; and an English squadron having providentially arrived in the road, he was carried on board one of the vessels, where he was treated with the greatest humanity by sir Robert Mansel, the admiral.

Having thus, by the mercy of God, escaped from the very jaws of destruction, for in a few days he must have been conveyed to Grenada; and burned, he endeavoured to procure the restoration of his books, his papers, and his money. But although the king of England, and his ministers, interested themselves in his favour, and though Gundomere, the Spanish ambassador, promised that all his effects should be returned, with a thousand pounds of English money, on account of the tortures he had received, and which was to be paid by the governor of Malaga, yet he never could succeed in procuring the performance of these promises ; the interest of the governor, and the inquisition, and the indolence of the court, having all conspired to impede the progress and to prevent the performance of justice.

From the Philadelphian.

A SKETCH FROM LIFE.

"A very fine sermon, indeed," said my friend, as we left the church, "a very excellent preacher ! I sighed, but made no reply ; yet I tho't, as I walked along, were I to write

ought on that preacher, it would be, Ichabod ! Ichabod ! The glory is departed ! The glory is departed !

When I first knew Lucretius, he was a young man full of faith and zeal. He had been the privileged witness, and I trust, participant, of some of those mighty effusions of the spirit with which the great head of the church has been pleased to favor this happy land. He had caught the hallowed fire, and flaming with love to dying men, he came forth beseeching them in Christ's stead, to be reconciled to God. Then, when he rose to preach, it seemed to be in the full view of the judgment—in the full view of the worth of the immortal soul. His eye seemed to pierce thro' the dim vista far, far into the ages of eternity, and to follow the deathless spirit as it passed along its endless progression from glory to glory, or as withering under the weight of its guilt, it sunk deeper and deeper in wretchedness, pollution and shame. *Then* he labored, *then* he poured forth all the energies of his soul, if haply he might be instrumental in leading one sinner to flee from the wrath to come.

Then he cared not to turn his periods so finely—*then* he sought not to please the fastidious ear with the graces of finished composition, or seize on the admiration, and dazzle the mind of the tasteful hearer, by fanciful sketches and brilliant flights. Ah no—he stood forth as a watchman on Zion's walls ; he gave the trumpet a certain sound ; he lifted up his voice to warn men of their danger and impending doom ; he reasoned of judgment, and the limbs trembled, and the cheek grew pale, and the lip quivered as he spoke.—He told of mercy and the stubborn will bowed, and the hard heart melted under its heavenly influence.—The man was in earnest : he *felt*, and the people felt.

But *now*—how are the mighty fallen !—Lucretius is a settled pastor—

a settled pastor. He ministers to a refined and polished people—a people who are judges of style, who know how to admire *fine preaching*, and he pleases them. He has now a character to establish as a *preacher*: he is a young man, and must form his style: he must, therefore, take great pains in the composition of his sermons; he must not weary them with the repetition of the same ideas; he must present a due variety; his subject must be well chosen and skilfully handled; his figures must be striking and well sustained; he must not wound the nicest ear, or disgust the most fanciful hearer; and thus, to gain their approbation, he has sacrificed fidelity to their souls.

And are these pleased people growing in faith and holiness? Are they roused to noble deeds of Christian enterprise? Are these wooed sinners won? Have revivals which it was hoped, under his ministrations, would have swelled the number of the followers of Jesus taken place? Go feel the pulse of his church, how faintly it beats! Consult their records, count the names of those who have subscribed with their hands unto the Lord. *They may be counted.* Ah me, is not the spirit grieved? Hear Lucretius preach. How beautiful is his language! How smoothly it flows! How rich, how thrilling his tones! His subject demands earnestness, deep solemnity; and he would *seem* earnest, he would be thought solemn; but what an empty show it is!—"As the lovely song of one that hath a pleasant voice, and can play well on an instrument." He prays. How well ordered and regular are his petitions! But where is the wrestling spirit? Where is the agony of desire for the salvation of sinners? All, all is gone! A frost is on his soul—there is no life, no heart, no feeling there.

Lucretius knows it, feels it, and he would fain conceal it from himself and from the world; but in vain.

The discerning mind can easily penetrate this shallow surface work, and detect the utter heartlessness of these artificial performances.

And is there but *one* Lucretius? Methinks, if some consciences would speak, it would be thus: "I, too am a Lucretius. To please my people, to gain their applause, to maintain my standing, I, too, have sacrificed truth, and principle, and conscience, until I have grieved the spirit away, and my soul is left like the barren heath, where no rain comes. When I would, I cannot feel. I preach, and pray, but my very spirit seems benumbed, bound by a spell I cannot break." Sad case! Is not this the fulfilment of that word, "The backslider in heart shall be filled with *his own ways*"? May the Shepherd of Israel bring back these wanderers, though it be through the fire and the flood. May he raise them from whence they have fallen, and restore unto them the joys of his salvation, and uphold them by his free spirit, and may transgressors again by them be taught his ways, and sinners be converted unto him.

ISHA.

CONTROVERSY.

In looking over those religious journals of the day, which exhibit more or less of a polemical spirit, the question is often suggested—Do these controversial discussions result in any good, or ought they to be copied into the columns of a newspaper, and circulated through the religious public? By some pious men, religious controversy is considered as a great evil to the church of Christ, and as an obstacle to the progress of Christianity. By others, it is regarded, and not without reason, as the occasion of great good—as a means of accelerating, rather than of retarding, the progress of the Gospel in the world.

The unkind and angry feelings and violence, the evils sometimes occasioned by controversy, are more

immediate and apparent than the good effects resulting from the investigation of that spirit of inquiry which it generally awakens. But the good it produces, though less apparent, is far greater and more durable than the evils which attend it. We are indebted to theological discussion—to the spirit of free inquiry which it awakens, for all that is valuable in the rich blessings of civil and religious liberty. Controversy leads to inquiry, and inquiry often leads to what is *right and true*. This remark is illustrated by all the tortures endured in the fires of the persecution; by all the conflicts and the triumphs of civil and religious freedom in Europe and America, during the last three centuries. It was the spirit of inquiry which awakened thousands from the slumbers of moral death, in the midnight of ages, when *tyranny* and *superstition* were swaying an iron sceptre over the nations, holding the intellect, the heart, and the conscience of the world in degrading slavery.

The fact is, whatever progress the cause of truth and holiness has made in the world, *has been made by controversy*. The lives of patriarchs, and prophets, and inspired teachers, in the ancient church—the lives of apostles and martyrs, were spent in opposing the current opinions and practices of the times in which they lived. Even the blessed Jesus, tho' his instructions were clothed in the inoffensive garb of parable—though his words and actions are dictated by a spirit of godlike benevolence, was continually exposed to the evils of controversy, which at length loaded him with calumny and reproaches, malice and ignominy, and nailed him to the cross.

While sin and error exist in the world, there will, there *must* be controversy. The conflict is not at an end—the warfare must go on, and its fires will burn brighter and brighter, till they consume the abomination of

Paganism, and the corruptions of Papal and Mohammedan superstition—till they encircle the polluted temples, and idols, and altars, to which the world has so long paid religious homage. The conflict must go on, till all acknowledge that Jesus Christ is Lord, to the glory of God the Father; for he *will* reign, till all his enemies are put under his feet. Let the advocate of truth, who deprecates the evils of controversy, *dismiss* his fears—let him go forth to the conflict, leaving the result and consequences in the hands of Him who holds the destinies of the Universe.

[*Visiter and Telegraph.*]

GOING TO CHURCH.

From the Western Recorder.

A DIALOGUE BETWEEN TWO RESPECTABLE FARMERS—MR. E. AND MR. H.—SCENE I.

Saturday morning in Mr. H.'s house.

E. Neighbor H. how is it that you always get to meeting in good season on the Sabbath while I, who strive hard to be punctual, seldom get there till near the close of the morning prayer?

H. I cannot tell. We live about equal distance from church; and I never find any difficulty in taking my seat before the bell has done tolling for the minister. But perhaps you do not *begin* the Sabbath as *early* as you ought.

E. There may be something in that, I confess; but we all get so weary when Saturday night comes, that we can't well help sleeping a little later than usual, Sunday mornings. Besides, you know the Sabbath is called a day of rest, and one wants to get sleep enough, so as not to be dozing in meeting time.

H. Late rising on Sabbath morning, then, may be a secondary cause. Let us begin at the root of the mischief. The question is, *why* are you and your family always worn down with fatigue on Saturday evening?

If you will answer this question, and then tell me your method of managing on Sabbath mornings, I will tell you my method; and it may be we shall thus find out where the difficulty lies.

E. Well, then, you know I and my family work hard all the week; and Saturday evening, in spite of all we can do, *our work will hang on later than ever*. So we go to bed quite late, and, of course, sleep till some time after sun-rise on Sunday morning. Then comes a multitude of things to be done. The cows must be milked, and driven away to the *farther* pasture, which I always keep for them till Sunday morning; for we have so much to do other mornings, that we can't find time to take them off so far. Then the sheep, you know, must have some salt as often as once a week, and *that extra chore* always comes on Sunday morning. Then the horse is to be taken up out of the *great* pasture, and he is commonly quite troublesome, compelling me and the boys to chase him for an hour together. Next a half dozen pairs of boots and shoes must be brushed; then a garment is found to need a few stitches; then some strap or buckle belonging to the horse harness must be mended, just to hinder us. After all this trouble we get into the carriage, and just as we are ready to set off, we find a hymn book is left behind; then a Sabbath school book is missing; then a pocket handkerchief, umbrella, or some such article must be provided. So it generally takes us about ten or fifteen minutes to get fairly started, after we leave the house. You know the rest of it. We drive as fast as we can, and get to meeting when it is about half out, all in a flutter, hardly fit to hear or understand any thing till afternoon.

H. Why neighbor E. you exert yourself much more than I do, to get to meeting. But I endeavor so to plan my business as to have it entire-

ly out of the way, at an early hour on Saturday evening. My wife and I make all the preparations for the Sabbath, that can be made, before we retire to rest. Quite early in the evening, we call our family together, read a portion of scripture, confess our transgressions before a forgiving God, and implore his presence and blessing upon the ensuing solemnities. Then all retire quietly to rest. Sabbath morning we are up betimes; do no *extra work*; but despatch things which must be done, in the shortest and most convenient manner possible. We dress for meeting in such good season, that we find time to sit down and read a sermon from the "National Preacher," or some cheering missionary intelligence from the religious newspaper, or the Missionary Herald. Then we are enabled to proceed deliberately, contemplatively and prayerfully to the house of God; and are ready to join in the exercises of public worship, even before our minister is ready.

E. Well, I see plainly, that your's is the better course. 'Tis true, it may be rather hard for me to lay aside old habits; but I will try. I will begin this day to see that things are in readiness for the Sabbath.

H. I rejoice to hear this resolve, and I trust you will not fail to put it into practice.

E. I shall try. Good morning, sir.

SCENE II.

Monday Morning.—(*The two neighbors meet in the road.*)

E. Well, you see my resolve was put in practice. I believe I was at meeting yesterday in as good season as any of you.

H. Yes; and I can assure you that the sight rejoiced my heart.

E. I am now much grieved in view of what I have lost. How many precious hours of enjoyment have passed away, never to be recalled—hours, which might have been blessed to me and my family, had I been only careful to prepare for the

Sabbath in due season. My little Jane, who, you know, is quite fond of singing, exclaimed, "Why Pa, I didn't know that they ever sung but once in the forenoon." My wife could not help remarking how good it seemed to hear the minister beseech God to assist him in the duties before him, and to bless his dear congregation, and prepare them to hear the word. She had not had the privilege of joining in those delightful exercises these six years. I wish all our congregation, and of every other, who are late comers at meeting, to remember with me, that they may remedy this evil, if they will only begin early to prepare for the Sabbath on Saturday evening, rise early on Sabbath morning, and not suffer a combination of little things unnecessarily to hinder them.

Your's, &c.

JUVENIS.

BETHLEHEM.

Bethlehem is situated at the distance of six miles from Jerusalem, in a fine country, blest with a salubrious air, and abundant fertility. The fons signatus is a charming spring, yielding a constant supply of water to three large cisterns, one of which is still in good preservation. At a small distance from these, a beautiful rivulet called the *deliciæ Solomonis* laves the herbage of the valley, and fertilizes several fine gardens, while the circumjacent soil is richly clothed with an elegant assemblage of fig-trees, vines and olives.

Bethlehem received its name, which signifies the *House of Bread*, from Abraham; and it was surnamed *Ephrata*, the Fruitful, after Caleb's wife, to distinguish it from another Bethlehem, in the tribe of Zebulun. It belonged to the tribe of Juda, and also went by the name of the City of David, that monarch having there been born, and tended sheep in his childhood. Abijan, the seventh judge of Israel, Elimelech, Obed, Jesse, and Boaz, were, like

David, natives of Bethlehem, and here must be placed the scene of the admirable eclogue of Ruth. St. Matthias the apostle, also received life in the village of Bethlehem.

The convent is connected with the church by a court inclosed with lofty walls. This court leads by a small side-door into the church. The edifice is certainly of high antiquity, and, though often destroyed and as often repaired, it still retains marks of its Grecian origin. On the pavement at the foot of the altar you observe a marble star, which corresponds, as tradition asserts, with the point of the heavens where the miraculous star that conducted the three kings became stationary. The Greeks occupy the choir of the Magi, as well as the two other naves formed by the transform of the cross. These last are empty, and without altars.—Two spiral staircases, each composed of fifteen steps, open on the sides of the outer church, and conduct to the subterraneous church situated beneath this choir. At the farther extremity of the crypt, on the east side is the spot where tradition reports the Virgin to have brought forth the Redeemer of mankind. This spot is marked by a white marble, incrustated with jasper, and surrounded by a circle of silver, having rays resembling those which the sun is represented. Around it are inscribed these words :

HIC DE VIRGINE MARIA
JESUS CHRISTUS NATUS EST.

At the distance of seven paces towards the south, after you have passed the foot of one of the staircases leading to the upper church, you find the Manger. You go down to it by two steps, for it is upon a level with the rest of the crypt. It is a low recess, hewn out of the rock. A block of white marble, raised about a foot above the floor, and hollowed in the form of a manger, indicates the spot where our Saviour was laid upon straw.

Two paces further, opposite to the manger, stands an altar, which occupies the place where Mary sat when she presented the Child of Sorrow to the adoration of the Magi.

Nothing can be more pleasing, or better calculated to excite sentiments of devotion, than this subterraneous church. It is adorned with pictures of the Italian and Spanish schools.—These pictures represent the mysteries of the place, the Virgin and Child after Raphael, the Annunciation, the Adoration of the Wise Men, the Coming of the Shepherds, and all those miracles of mingled grandeur and innocence. The usual ornaments of the manger is blue satin embroidered with silver. Incense is continually smoking before the cradle of the Saviour.

The Grotto of the Nativity leads to the subterraneous chapel, where tradition places the sepulchre of the Innocents: "Herod sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under. Then was fulfilled that which was spoken by Jeremiah the prophet, saying: In Rama was there a voice heard," &c.

NAZARETH.

The village of Nazareth is situated in a long valley, surrounded by lofty hills, between which a road leads to the neighbouring plain of Esdralon, and to Jerusalem. The convent is situated in the lower part of the village; and the church belonging to it, a very handsome edifice, is erected over the grotto, or cave, in which, tradition says, the Virgin Mary took up her residence.

The other objects of veneration in Nazareth are, 1. The Work-shop of Joseph, which is near the convent, and was formerly included within its walls; this is now a small chapel, perfectly modern, and lately white-washed. 2. The Synagogue, where Christ is said to have read the Scrip-

tures to the Jews, at present a church. 3. A Precipice without the town, where, they say, the Messiah leaped down to escape the rage of the Jews, after the offence, his speech in the synagogue had occasioned. Here they shew the impression of his hand, made as he sprang from the rock.

MISSIONARIES.

In two works which have come to China this season, there are frequent references to missionaries. Mr. Madden, in his travels in Turkey, takes every opportunity to cavil at, and censure, Missionaries. Dr. Philip, in his researches in South Africa warmly defends them. The effects of Missions, he says, are not to be confined to what constitutes their principal object. The exertions made to accomplish that object, bring innumerable advantages connected with the improvement of the world, in their train. The extension of literature—the multiplication of books—translations into various languages—increase of schools for instruction or the natives, easy access to the literature of the east, &c.—are effects which have sprung from those exertions. With the translation of the Scriptures into the language of a kingdom, come translators, grammars, lexicons, type foundries, and printers, with all their literary and scientific apparatus. The literature of a country is brought into requisition, criticism and knowledge begin to circulate, and the collision of mind which arises from opposition of sentiment, calls the slumbering energies of a nation into exercise. Knowledge always desires increase: it is like fire which must first be kindled by some external agent, but which will afterwards propagate itself in every direction.

When, says Dr. Philip, the intellectual culture of man is the object under consideration, the preceptor has credit given him for what he effects, without having his unsuccessful

ful labours attributed to himself or his system. But missionaries are often tried by another criterion. While the objects of their mission have been declared impracticable, and treated with ridicule, they have been regarded as having done nothing, and calumniated simply because they have not wrought miracles—they have not extirpated every voice, and turned their converts into angels. But the husbandman does not expect a crop when he sows his seed; he must wait for it. Philosophers and projectors had a hundred and fifty years to try their skill upon the Hotentots, before the Christian missions commenced their labours in Africa, and the poor natives were as far from a state of civilization, as they were at the first introduction of Europeans among them. The Dr's belief is that to christianize, is the shortest and safest way to civilize, in opposition to the common cry, civilize first, and christianize afterwards.

YET "HOPE."

By the author of the "Living and the Dead."

It was a sorrowful group which gathered around Henry M——, on the twentieth anniversary of his marriage, in the garden house of the little vicarage at Wilmington. It was evening—the stillness of the gentle skies, the softness of the summer breeze, the stars in their distant loveliness, the moon in her mild and tranquil radiance, all spoke the language of harmony and peace. Alas! for those whom nature has no power to soothe! That anguish must indeed be acute, which makes us loathe the face of creation beaming in beauty and brightness, and hide ourselves from its smile. Those must be moments of unimaginable bitterness, when the loveliness of nature *without*, cannot charm away the recollection of misery *within*.

Henry M——, the ex-curate of Wilmington, was one who had pre-

ferred a life of privation and usefulness to a career of profusion and indolence. His godfather, (for he was an orphan even in infancy,) had, on entering him at college, set both before him, and desired he would make his selection. He chose the former; and cheerfully abided by the consequences. He obtained at Cambridge high academical distinctions, obtained them *decisively*; while the abilities of his antagonists added to the honor, though not to the danger of his victory. This scene of, to him, well earned triumph, he quitted without a sigh, to become a laborer in the richest of all vineyards—a soldier in the noblest of all armies. And bravely did he maintain his post: though at times, pushed to the front of the battle, and, from the situation of his curacy, separated from the host.

To assert that his was a contented and an united flock is not, perhaps, saying much for it; a parish can scarcely be otherwise when its pastor is devoted to his duties. But he could affirm more. "I have not to my knowledge, two dissenters in my district. I am quite sure there is no chapel within my beat. How delightful to be spared the task of contrasting the merits of different creeds, by all my people abiding in one!"

But man is but an instrument in the hands of a higher power who often dashes in pieces the instrument before the work be completed; or removes what appeared, an honored and successful agent from the scene of his usefulness—dooms him thenceforth to silence and inactivity; and finishes His work without him.—Such was the case here, as if to prove the uncertain issue of human efforts, however well directed. The scourge of fever visited the village; the parsonage was not exempt, for its reverend inmate, after a protracted struggle, was wrested from its grasp, only to be doomed to blindness during the remainder of his days!

Beggary now appeared the inevitable portion of him and of his children: his curacy must be resigned, for he was no longer equal to its duties. And what expedient, what refuge remained for *him*, who had nothing but his profession to rely upon? Necessity makes even the timid daring. A mother will venture much, to avert want from her children; and Mrs. M——, who had been known to the Princess Charlotte in very early life, determined to lay her case before that benevolent Princess. A letter written on the very morning of her marriage—what a heart must that have been, which even in the very heyday of its happiness, could remember the woes of others and remedy them!—announces Mr. M's success; and concluded thus:

"I am commanded by H. R. H. to assure you that steps have *already* been taken towards carrying your wishes into effect."

The next week but one, brought a presentation. Oh, what gratitude, what joy did *his* receipt occasion! what bitter disappointment—what heartfelt regret were attendant on its rejection! The event was, without delay, communicated in person by M—— to his diocesan. Bishop——, though a mild and amiable man, was the slave of forms. "I would do any thing in my power to serve or to assist you, but I cannot break thro' established usage; or create a mischievous precedent. Show me how you intend to read yourself in, and I will give my secretary the necessary instructions forthwith."

Protracted correspondence, and repeated interviews, left the matter in this perplexing situation—as undecided as ever. How long affairs could have remained in this state, or whether any adjustment would ever have taken place, cannot now be decided: for one evening, when M—— himself was beginning to feel the sickness of hope deferred,

and the spirits of his family were deeply depressed, a new turn was given to affairs by Arthur, the eldest boy, starting up and exclaiming, "Father, since the Bishop says you *must* read yourself in; and Mr. ——, the Bishop's Secretary, says the same; and Mr. ——, the Proctor, says the same; and you say (truly enough) you can do nothing of the kind; suppose you were to *repeat* yourself in! I am sure, since I have heard you say the whole of the first book of Virgil, you could manage the thirty-nine Articles; and I would be with you in the desk, and stand prompter."

"Blessings on you, my dear Arthur," was the reply of the agitated parent, "you have suggested a plan which will relieve us from all our difficulties." And it did. I was not at the church myself on that evening; but there sits by my side one who was. He tells me that there was scarcely a dry eye in that crowded building, when Arthur guided his blind and aged parent into the desk; that the old man's voice faltered greatly at the commencement of the morning prayers, and the services of his prompter were put into active requisition—that he gained courage as he proceeded, and made a noble ending: that most cordial, and hearty, and sincere were the congratulations offered him at its close, by his new parishioners; and that many a rough and weather-beaten hand seized his, and shook it with friendly sympathy, as he was guided through the church yard, at the end of the service, by his dutiful and delighted son.

And, reader, upon these details you may rely. Would you know who it is that smiles as I write this, and tells me that I am spinning "a long yarn"—but a true one. It is (bronzed with foreign service, and not altogether so choice in his expressions as I could wish,) my friend, and I hope, yours, Captain Arthur ——.

[*Iris* for 1831.]

PARTY FEELING.

Those who, in their dread of strife and party violence, would seek to preserve union, by abstaining from all mention of every doctrine that is likely to afford matter of controversy, by laying aside all formularies, and confessions of faith, and by regarding with indifference all varieties of opinion among professors of christianity, would, in fact, put an end to the very existence of the society itself, whose integrity and concord they would preserve. In preventing hurtful contentions, be rooting out the wheat belonging to the tares; and for the sake of extirpating noxious weeds, would condemn the field to perpetual sterility. "We are not then to hold a society together by renouncing the objects of it; nor to part with our faith, and our hope, as a means of attaining charity, but rather seek to combine the three, and by earnest zeal, without violence or bigotry, by firmness, accompanied with moderation, discretion, and temper, by conciliating adversaries without sacrificing the truth, and by hearty, yet mild co-operation with friends, to obtain the advantages of party-feeling, yet avoid its evils, and promote peace, without falling into indifference."

Almost every society has some institutions, whose immediate end is the preservation of the society, and which have no intrinsic value; like the fortifications of a town, which are worthless in themselves, but are essential to the security of the citizen's habitations and goods, &c. It is generally, too, found desirable, that a party should have some external badges of distinction, to indicate their internal sentiments; that the members of it may be mutually known among themselves, and held together. These are like the standards in an army; which the soldiers are taught to defend at all hazards, because though in themselves not worth defending, they are the

signs by which they are to distinguish friend from foe, and by which they are to be kept together in proper order. All these signs of distinction have the effect not only of keeping the party united and entire, but also of increasing men's attachment to it.

Let the most candid and favorable construction possible be put on every profession till we are compelled to understand it otherwise. Where the case will allow of it, let blame be laid rather on the form of expression, than on the doctrine intended to be conveyed: and lastly, where it is manifest that incorrect notions are entertained, let it always be considered whether they may not be attributed rather to weakness of intellect, and inaptitude for accurate statements, than to culpable perversion of the truth.—[Whately.]

A THOUGHT FOR LAYMEN.

Laymen are too apt to consider themselves as little more than bystanders in the dispute between the church and her opponents; they give her the preference, indeed, but rather as a matter of taste than of conscience; or, at least, rather as umpires between two contending parties, than as making the cause their own; and many a one may be found who would allow, and even expect, in the clergy, some zeal in that cause, yet would seem to regard it as altogether their concern; not as one in which he himself has a common interest. These sentiments often arise, not so much from weakness or perversity, as from thoughtlessness, and want of due attention to the subject; for every sincere and candid christian, if he can be brought to reflect attentively on the solemnity with which the church was instituted, as a society, not of ministers merely, but of christians at large, and on the earnestness with which its divine founder and his apostles inculcated the duty of preserving its unity, and promoting its welfare, will hardly

fail to be convinced, that if he would claim a share in the benefits of Christ's redemption, he cannot be indifferent to his institutions; and that therefore, as he is not only permitted but bound to withdraw from our church; if he finds her doctrines or institutions essentially at variance with the word of God; so he finds her to be, in faith and practice, scriptural, he is no less bound, not only to withdraw from her communion, but also to use his best endeavors in her cause.—[*Whately.*]

Lutheran Magazine.

TUESDAY, FEBRUARY 1, 1831.

Lay Reading.—It was formerly very customary in our church, for lay readers to perform divine service in congregations where no ministers could be procured. When a church was left destitute of a minister, or occasionally deprived of his services, a person of suitable qualifications, was selected from the congregation to perform the usual exercises of public worship. In this way, the people were accustomed to the regular and faithful performance of the duties of the Sanctuary—the interests of vacant Congregations were preserved, and the spiritual welfare of their members promoted.

It is to be lamented, that this practice which was once so generally and profitably observed in the Lutheran Church, is now so much neglected among us. In some congregations, where divine service might be regularly performed every Lord's day, the people never assemble for the public worship of God, unless the services are performed by a minister. The doors of the sanctuary are closed, and the congregations prevented from

attending divine service, because there are no regular pastors to officiate. The people lose their attachment to the Church—they feel no interest in the support of religion, become indifferent to the preaching of the gospel, and regardless of the holy ordinances of God's house. Churches fall into decay—Congregations are scattered, and thousands of souls that might be preserved in the building up of the church, are lost in the desolations of the sanctuary.

These are the evil consequences of neglecting the religious customs of our forefathers, who loved their church and used every exertion to cherish and preserve it: And these consequences are experienced in a greater or less degree, in every congregation where the people "forsake the assembling of themselves together," for the public worship of God. Let then, the custom of lay reading, which has fallen into such general neglect among us, be again introduced and faithfully attended to in our vacant congregations; and we shall soon witness its blessed effects.—Let the officers of our destitute churches do their duty in this thing—let them open their churches every Lord's day, and unite with their congregations in worshipping God, according to the forms and usages of the church; let lay readers, who possess the confidence and esteem of the congregation be chosen to perform divine service, according to our Liturgy—and read to the people sound, practical discourses, from approved authors. In this way, many of our small congregations, which are in danger of being dispersed, may be preserved.—The exercises of public worship may

be rendered as interesting and profitable to the people, as if they were performed by a minister: and if they should feel desirous of procuring the regular services of a pastor, they will then be in a condition to afford him a reasonable support; and whether they have a minister, or not, the worship of the church will be duly frequented, and all the people feel an interest in its preservation.

Congregational Libraries.—Clergymen should use all proper means to promote knowledge and piety in their congregations. With this view, they should not merely preach the Gospel faithfully, and endeavor to persuade their people diligently to hear and obey it; but should use their influence also, to excite among them, a taste for profitable reading: And there is nothing better calculated to excite such a taste than the establishment of Congregational Libraries. We consider it one of the best means, which a clergyman can use, to enlighten the minds of his Congregation. By a judicious selection of books, on various subjects, adapted to the wants, and suited to the capacities of different members of a Congregation, an inexhaustible source of useful instruction may be opened to all.

For a trifling expense, all may have an opportunity of acquiring instruction on any subject, in which they may feel an interest. Those who are desirous of becoming acquainted with the history, doctrines and discipline of the church, may be furnished with books in which these subjects are satisfactorily explained.—They can enter into the various de-

partments of Theological Science, examine into the evidences of their faith, and render themselves familiar with the distinguishing principles of their church. Thus the minds of the congregation may be enlightened and their hearts established in the faith which they have professed.—The people will be preserved from the influence of false doctrines, and confirmed in their belief of the truth.

This subject has already engaged the attention of some of our ministers and people; and wherever libraries have been established in our congregations, they have been productive of many advantages and blessings to the church. We would therefore recommend them to the attention of all our Ministers and Congregations. With proper exertions, they may be established in every Congregation, however small in number and limited in resources. Let the Minister of each Congregation call the attention of his people to the subject—let him lay the foundation of a library, by causing a small sum to be raised for the purchase of a few interesting and profitable books, to be circulated in the congregation. In this way he will soon succeed in interesting the minds of the people in the object; and when he has so far succeeded, he will find no difficulty in accomplishing the work. All who feel an interest in the welfare of the church, and are desirous of improving in knowledge and piety, will cheerfully contribute their support to the undertaking; and by these means a Library may soon be established in the Congregation, which, if properly managed and carefully preserved,

may become a source of lasting benefits to future generations.

HOW TO BREAK AN UNRULY BOY.

[Translated from the Berlin Evan. Journal.]

A gentleman once brought his son to Mr. Flattich, an aged Clergyman in Wurtemberg, who was famous as a skilful instructor of youth, with the request that he would take him under his discipline and instruction.—“I must give you to understand,” said the gentleman, when he was alone with the Minister, “that my son is a desperate lad, upon whom hitherto all instruction, all correction have been lost. I have admonished him, I have whipped him, I have shamed him before company, but he still remains a desperate boy; praise and blame are equally unavailing.” The minister asked him, whether he had, in this case, sought for no other remedies. “Yes,” said the father, “I confined the boy to bread and water once for three days together.” The minister still asked, whether he had tried nothing else. “Yes,” he replied, “I have exposed him to the cold!” Upon being further questioned, he mentioned other measures which he had resorted to without any effect. He had in vain sought mild methods to bring him to reason; he had, for example, let him go into the company of well behaved children, but the boy would escape as soon as possible into the society of the boys in the street, or else would exhibit rude behaviour before the orderly children. Upon this the old clergyman said that all these means were not the right remedy; he knew for his part a better cure for such desperate cases, and that was PRAYER. He asked him, whether he had diligently and earnestly *prayed with his son and for him*? The gentleman said, he must confess he had not done it. “Then,” said the clergyman, “it need not seem strange that all your pains applied have been in

vain.” Flattich now tried his remedy upon the boy, and it succeeded so well, that “as the writer of this communication knows,” from a desperate youth he has become an excellent, efficient man.

From the Evangelical Luth. Intelligencer.

BE ACTIVE!

Mr. Editor—It must cheer every pious heart in our connexion that a spirit of Christian benevolence is beginning to be exhibited amongst us, and that our various institutions of charity and learning are supported with some degree of liberality. This state of things may properly enough be called an “*innovation*,” for it is new, but it is the same kind of innovation in our church, as the Reformation of Luther was in the miserably corrupted church of his day, an innovation that is hailed with transports of joy by every friend of the Redeemer, and which none but the veriest enemy of the cross could ever oppose. God Almighty speed the work, until every congregation and minister feels its influence, and the man who stands aloof shall feel himself alone and ashamed! Who ever heard that religious benevolence was “*burthensome to the people*”? Who is now the poorer for contributing largely to benevolent institutions? The man who dares avow this is unacquainted with or has no faith in the promises of God. He that watereth, shall be watered again. It is better to give than to receive. He that giveth to the poor lendeth to the Lord. Blessed is the man that considereth the poor. Are the people of the United States this day poorer because during the last year they contributed \$500,000 in support of the great religious enterprises of the day? During that time some millions of dollars have been saved to the country by staying the awful desolation of intemperance—100,000 persons have adopted the principle

of entire abstinence—families have been delivered from the fell destroyer—the wilderness has re-echoed with the sounds of the gospel—thousands and tens of thousands of tracts have been circulated to preach salvation through a crucified Redeemer.—Good order has been preserved—souls have been converted—the sanctity of the Lord's day promoted—a few hundred thousand bibles distributed—an almost countless number of children bro't into Sunday schools, and the blessing of God received in a variety of ways. What an incalculable moral influence will not all these combined operations exert?—We ask again, are the people of this union poorer for contributing that amount of money? Have they found it "burdensome?" Must we believe that the introduction of associations into a certain portion of our church, would be "*burdensome*," where the Lord has most liberally dealt out his temporal favors? Oh! tell it not in Gath.

Though, blessed be God, this "*innovation*" has been introduced among us, yet we often hear brethren complain that they cannot collect more for our institutions, and especially for the Education Society. It has always appeared to us that the want of proper system was one great cause of their failure. The Brethren for the most part, ask for dollars when they ought to be satisfied with pennies—they aim at the choicest of the table, and let the fragments lie. The people of Great Britain who are not more numerous, or more pious, or more wealthy than we in this country, give nearly \$3,000,000 annually to the great religious institutions of the day, and how do they accomplish this? They "*gather up the fragments that nothing be lost*." They collect pennies and by the end of the year it swells to an immense sum. The principal part of the funds of these societies issues from "*penny-a-week contributions*." A

person can become a member of a branch society by paying a penny a week to its funds. This sum, however, is regularly collected, and not allowed to run in arrear, and to be paid once a year, or once a quarter. The collector calls regularly once a week, and receives the contribution, for these institutions in England are principally supported by the poor. Now let this system be tried by those of our brethren who have complained that they cannot collect dollars—there is not an individual in the church who would refuse one cent a week, tho' there are some alas! who refuse half a dollar! Let their names be taken down; let the Sunday school teachers or other well disposed persons regularly call on them for their contribution, and at the end of the year, they will be astonished at the sum they have collected. I know many a little village within the bounds of the Synod of Maryland, in which at present \$25 or \$30 are collected, where \$100 might be annually raised with all possible ease, and that by the system above recommended. Let it but be tried, and then we might educate every indigent young man who applies, and assist every poor church that would call upon us for help. Let the *innovation* be introduced, and the mighty experiment be made whether it would be "*oppressive to our people*" for them to contribute out of their overflowing substance one single cent a week!

CLERICUS.

From the American Pastor's Journal.

"LET YOUR LIGHT SHINE."

Mr. R—— was a native of S——, a town in Connecticut: how much of his life was spent there, I have not the means of knowing. At the age of forty, he became an inhabitant of the town of M——, in the state of New-York; then a poor man, with a small, and actually owing more than he was worth; but he loved the cause of Christ.

The church of which he was now a member, was very small, and Mr. R—— felt it his duty to afford all the assistance possible in sustaining the preached Gospel. Unlike too many professed Christians, who do little or nothing for God while they are in debt to their fellow men, Mr. R—— ventured to give while he was thus encumbered. He often said, *here his prosperity began.*

His location being favorable to the mechanical business which he pursued, he was soon able to discharge all his debts, and provide himself with all the necessities of life. In the mean time he opened his hand liberally to all the benevolent objects of the day, and his influence soon became very salutary and extensive.

At a certain time, the church and society of M——, after struggling with much difficulty for two or three years to support preaching half the time, held a meeting to see what should be done, and were about to relinquish the object, and do without the gospel, because too poor to support it, when Mr. R—— arose and said, "Brethren, I cannot endure thought of living without preaching; I do not feel as though I could afford to be without the gospel; I am unwilling to give up the object without another trial;" and stepping up to the table he took his pen, doubled his subscription, which was already known to be very liberal. His example was followed, and on the spot enough was raised to secure the desired object.

From that moment the society continued to prosper, and in the year 1825, they were able to settle a minister with a salary of \$600. Soon after this Mr. R—— called on his pastor, and mentioned, that in a certain portion of the township, (it being very large) there were many souls without religious instruction; and multitudes of children without the benefit of Sabbath Schools, and that something must be done for

them. At his suggestion the minister visited, and thoroughly explored that part of the town described, and found it in great need of help.— On relating the particulars of his visit to Mr. R——, he said, with much meaning, "Something must be done for them—they must have a missionary, and we must help them; they are our neighbors, and we ought to care for them." After imploring the divine direction, Mr. R—— said, "My family will give forty dollars." Encouraged by such an example, efforts were made, and \$200 were soon raised, a missionary was obtained, \$200 more were raised by the people on the ground where he labored, and the result is, that two meeting houses have been erected, two churches resuscitated and reorganized, a goodly number of souls have been born again, and they are now able to support the gospel without foreign aid.

About this time, Mr. R—— heard that a small church in a neighboring town were without a place of worship, and that they had not the means, or courage enough to attempt to provide one. Unsolicited he sent them \$40, to be appropriated for a meeting house in that place. This donation has been the means, under God, of securing to that people a house of worship. Many other facts might be mentioned to show the benevolent spirit of this good man, which must be omitted, least the reader should be wearied with the length of this article. Suffice it to say, he lived to do good. His life, for several years, was one constantly to advance the interests of piety, and to spread the triumphs of the cross. To lay up for his children was not his calculation; they well understood that their father cared much more for the welfare of Zion than he did for their worldly prosperity. In this they seem well satisfied; and their respect and affection for their parent corresponds

with this degree of interest which he felt for the welfare of the church of Christ. In this is illustrated the important truth, that the most certain way to secure filial respect, is to set before the household an example of consistent piety.

Mr. R—— died of the consumption, February, 1828, after a confinement of several months, during which time his faith increased, until hope was “swallowed up in fruition.” It was affecting to see his family hang around his dying bed; they loved their father, and they saw in him an earnest of immortal joys; the brightening hopes of heaven glowed in his countenance as he descended to the tomb. On the day of his death, the writer of this was with him several hours, but not when he expired. I said to him, “Brother R——, is all peace?” He opened his eyes, and with an expression on his countenance which I can never forget, for it told of heaven, replied, “O yes, I can say, *I know in whom I have believed, and am persuaded that he will keep that which I have committed to him until that day.*” His family were all present, watching with deep interest the lingering moments of their beloved parent; several other friends were also there. I left him, though with great reluctance. All along he had told his children their father had no fear of death because the Saviour lives.— They saw it true when he sunk into the arms of death. All was now still. The eldest soon looked calmly on, holding the arm of his dying father, to ascertain the exact moment when the soul should leave its earthly tenement for the abodes of immortality. His end was perfect peace; and when the silent palm had told the solemn truth that he was gone, the pious son laid the lifeless arm upon the breast, closed the unconscious eyes, then turning to his brothers and sister, with a smile, “Now

let us fall down and thank the Lord that we have had such a father.”

While the closing scene of this good man's life showed the high respect and affection of his children for their father, their subsequent conduct exhibits no less clearly the happy effect of his example upon them. It is enough to say, they walk in his footsteps, and a systematic course of benevolent action proves, that the ruling principle in most of them, is *the love of doing good.*

I cannot close this interesting account, without going back, and noticing more particularly the influence of this good man upon the church of which he was a member. His charities were judicious and systematic; to him it was a pleasure to do good. It will be remembered that he was comparatively a *poor man.* His example had an effect, not so much from the amount which he actually contributed, as from the spirit with which it was done, and its proportion to his income.

At a time when less than thirty dollars a year was contributed at the Monthly Concert, in aid of foreign missions, Mr. R—— put in regularly one dollar per month. When this was known, others more able began to say, “If brother R—— can give one dollar per month, I can;” and these collections soon increased to \$150 a year. Moreover the salary of their own minister was now more punctually paid than it had ever been, while for the various benevolent objects of the day, nearly *one thousand dollars* a year have been raised by this church, which but six years ago, was scarcely able to raise *seventy-five.* All this, too, while the real strength of the society, has, if any thing, decreased, by deaths and removals.

In producing this happy result, nothing, probably, has had greater influence than the example of this benevolent man; and as I cast my

eyes over the multitude of feeble churches scattered through our land, I am constrained to exclaim, O that each of them were blessed with one such character as the good Mr. R—. Let me also appeal to the heart and the conscience of every member of all our churches, and ask, will not some one or more in every church, raise out of the selfishness, the covetousness, and worldliness with which most Christians are enthralled, and be to the Church and to the world what this good man was.—Then your example would bless a whole community; then you might confidently expect the full assurance of immortal glory in a dying hour, and by the side of your *sleeping dust*, a devout son, in the full tide of filial respect and affection, might pour forth the utterance of a grateful heart in thanksgiving to God, that *he* has had *such a father*.

THE PRINCIPLES OF THE GOSPEL TO BE UNIVERSALLY DIFFUSED AMONG MEN.

The following passages are addressed to those who regard as unreasonable the supposition, that Christianity is destined to subvert all opposing religions.

The laws of matter are few and comparatively simple, but their relations are multiplied even to infinity. The law of gravitation may be easily explained to an ordinary man, or even to an intelligent child. But who can trace one half of its relations to things solid and fluid, things animate and inanimate, the very form of society itself, to this system, other systems, in fine, to the mighty masses of this material universe?—The mind delights to carry out such a principle to its ramified illustrations, and hence it cherishes, as its peculiar treasure, a knowledge of these principles themselves. Thus was it, that the discovery of such a law gave the name of Newton to immortality, reduced to harmony the once apparently discordant movements of our planetary system, taught

us to predict the events of coming ages, and to explain what was before hidden from the creation of the world.

Now, he who will take the trouble to examine will perceive in the gospel of Jesus Christ, a system of ultimate truths in morals, in a very striking manner, analogous to these elementary laws of physics. In themselves, they are few, simple, and easily to be understood. Their relations, however, as in the other case are infinite. The moral principle; by which you can easily teach your little child to regulate her conduct in the nursery, will furnish matter for the contemplation of statesmen and sages. It is the only principle on which the decisions of cabinets and courts can be founded, and is, of itself, sufficient to guide the diplomatist through all the mazes of the most intricate negotiation. Let any one who pleases make the experiment for himself. Let him take one of the rules of human conduct which the Gospel prescribes, and, having obtained a clear conception of it, just as it is revealed, let him carry it out in its unshrinking application to the doings and dealings of men. At first, if he be not accustomed to generalizations of this sort, he will find much that will stagger him, and he perhaps will be ready hastily to decide that the ethics of the bible were intended for practice. But, let him look a little longer, and meditate a little more intensely, and expand his views a little more widely, or become, either by experience or by years, a little older, and he will more and more wonder at the profoundness of wisdom and the universality of application of the principles of the Gospel. With the most expanded views of society, he can go nowhere, where the Bible has not been before him. With the most penetrating sagacity, he can make no discovery which the bible had not long ago promulgated. He will find

neither application which inspiration did not foresee, nor exception against which it has not guarded. He will, at last, sink down in humble adoration of the wisdom of Jesus of Nazareth, convinced that he is the wisest man as well as the profoundest philosopher who yields himself up, in meekness and simplicity of spirit, to the teachings of the Saviour.

Now, with these universal moral principles the bible is filled. At one time, you find them explicitly stated; at another, merely alluded to; here, standing out in a precept; there, retiring behind a reflection; now, enwrapped in the drapery of a parable; then, giving tinge and coloring to a graphically drawn character. Its lessons of wisdom are thus adapted to readers of every variety of intellectual culture. Hence no book is apted to be so universally read as the bible. No other precepts are of so extensive application, or are capable of guiding under so difficult circumstances. None other imbue the mind with a spirit of so deep forethought and so expansive generalization. Hence there is no book which expands the intellect like the bible. It is the only book which offers a reasonable solution of the moral phenomena which are transpiring around us. Hence, there is the same sort of reason to believe that the precepts of the bible will be read, and studied, and obeyed, as there is to believe that the system of Newton will finally prevail, and eventually banish from the languages of man the astronomical dreams of Vishnu or of Gandama.

(President Wayland's Sermon.)

The interesting thoughts above quoted are designed for the consideration of the sceptic. The main reason relied on by the preacher, for believing in the ultimate diffusion and reception of the principles of the gospel throughout the earth, is the fact, that God has given positive assurance that the gospel shall so prevail.—[*Boston Miss. Herald.*]

Poetry.

For the Lutheran Magazine.

THE MIDNIGHT HOUR.

How sweet is silent midnight's solemn hour!
How calm and deep the feeling it inspires,
When the hushed bosom owns reflection's power,
And from the world the wearied soul retires.
When memory wakes, and sways her magic wand,
From dark oblivion calls the busied past;
The absent, changed, the dead, and hopes so fond
We cherished once, too promising to last.

The queen of night, now veiled in fleecy clouds,

Throws a sad radiance on the languid stream,
And dim around, enwrap in sable shrouds,
Stalk the wild visions of life's changing dream.

The roseate hues of mornings transient rays,
Th' elysian verdure of our early way,
Have changed or fled since childhood's reckless days,
And bleak the path will be where'er we stray.

Thus change and darkness shade the fading joys,

The hopes, the triumphs, of deluded man;
And he is left to mourn the gilded toys
That Fancy promised to life's little span.
Born with high hopes, and nursing vain desires,

To spur him onward in his flying race,
Charmed with the gewgaws that his eye admires,

In bootless toil he spends this fleeting space.

Till age restrains the current of his soul,
Chills the warm visions of his glowing brain,
When Fancy yields her long usurped control,

And Reason mounts his vacant throne again.
Ah! then how vain all earthly glories seem,
The honors, pomps, and pleasures of a day;
All borne alike on Time's o'erwhelming stream,

With meaner things are swept at once away.

Ye who would learn the nothingness of life,
At this calm hour, go view the ruined pile—
Where once were echoed sounds of mirth or strife,

The ivy mantles o'er the lonely aisle.
Hark, to the owl's unvaried, boding song—
See thro' the vaults the bats incessant fly—
There undisturbed the adder creeps along,
And hides the fox when heard the huntsman's cry.

View now in vile neglect, unhonored fall
The towers where Glory held his high career;
Where Beauty's smile lit up the trophied hall,

Or music stole from her bright eye the tear.
Slow mouldering sinks each consecrated shrine,

Where oft libations poured, and victims slain,
Bore sweetest incense to each power divine,
From many a proudly decorated fane.

As o'er the ruins night her shadow throws,
How Desolation mocks at human pride,
And laughs at all our idle toils and woes,
Which dust and darkness soon like them shall hide.

Here for the soul a lesson ye may find,
In the proud pomp of ages rolled away;
With those the present soon will be con- signed,

As ruined, lost, and transient full as they.

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Original.

For the Lutheran Magazine.

TIME OF CONVERSION.

On this subject much has been said, and not a little has been written. As our conversion to God is actually necessary, for our salvation, it cannot be uninteresting to the Christian, to receive information which is calculated to comfort his mind and assure him of his state of grace. The opinion, therefore, of our divines, especially of such a faithful and experienced servant of Christ, as Professor Franke, on this subject, cannot but be received with attention and examination. The following was delivered by him at Halle, in the year 1709, which I have translated, and which appears to me to be so clear and correct, that I have taken the liberty to send it to your useful work for insertion.

“I have been asked the question: Whether a person can know the particular time of his conversion to God. There are some who affirm, and others who deny it. Since I have been requested to communicate my opinion on this subject, I therefore comply, and deliver it briefly in this public manner. Those who answer this question in the affirmative, assert it from real good motives, and particularly from their own experience; because they know the time when God powerfully excited their hearts,

and probably, can tell the word, with which God first impressed and operated upon them with his grace. In part they well know, that having persevered under conflicts and strivings, they finally obtained the assurance of the grace of God, and the forgiveness of their sins, and have received the witness of the Holy Spirit, that they are truly the children of God, who have obtained pardon, life and salvation, through the atoning blood of Christ. And because they have experienced such first impressions and strong convictions in themselves, so they conclude from their own example, that it must be universal, and all who are converted must have experienced the same.— They also imagine, that it is necessary to strive for it, since they discover so many hypocrites, who are desirous to be considered as being converted, and when they are asked, when then were you converted? they excuse themselves with answering, that this cannot be so accurately known. And as they well perceive, that many such persons as yet exhibit no marks of conversion and regeneration, therefore they imagine and say, that their state cannot be good, because they themselves are unable to tell how it came to pass. Conversion does not take place in a dream. If they were really converted to God, they would be able to speak of the change of their hearts,

and they could not be so ignorant of the time.

“ It is, however, to be remembered, that the question proposed, relates to a *particular period of time*. For it is a quite different question, whether a person can know so accurately the *moment of time* when God commenced his work in the soul. For this is frequently a mere thought, with which begins a feeble emotion, which a person scarcely himself regards, and does not know whether he shall consider it as a human thought, or ascribe it to the higher operation of the holy spirit. In the mean time, we should not disregard such first feeble impressions, but preserve and cherish them, through meditation of the word, and prayer, that thereby, those serious reflections, which in the beginning were weak, may grow stronger. From this, we may easily judge, that we can but very seldom determine precisely the *moment of time*, and neither is there any necessity for this : but the question relates as to the *period of time*.

“ And without doubt, when we speak of the particular period of time, a person will know when a change took place with him ; whether this happened in his childhood or in his youth, or in his manhood. And if he cannot so particularly know the day, nor month, nor week, yet he will, in all probability, be able to tell in what year a change was effected in him, and he became a different man. It is truly very doubtful and much to be feared, that if a person does not as much as know the period of time when he was converted, and turned from sin to God, that he was never really converted.

“ Notwithstanding, those also, who sustain the negative of the question, have good reason on their side. For they know many examples of such, as are really pious and truly converted to God ; and when they have been asked the question as to the time of their conversion, they have not been able to tell so accurately the time, nor even the *particular period* when it took place. It is therefore necessary to proceed carefully, that we do not from sincere motives, argue from particulars to generals, and imagine, that since we have such a particular experience in ourselves, therefore the like must of necessity take place in all. But we must proceed in such a manner, that on the one hand, we do not strengthen hypocrites in their hypocrisy, who hold themselves for converted ; and on the other hand, discourage and disquiet those who have the best criteria of their adoption ; especially minds, who are inclined to melancholy, who sometimes permit themselves to fall into doubts and fears, when the subject is closely pressed upon their consciences with strictness, of which we have known many examples. Therefore, it requires *christian prudence*, to speak of this subject, so as not to stray to either the one side or the other, and not to encourage hypocrites and those who live in security, nor put others in unnecessary fear and concern. But this is absolutely necessary, that we examine ourselves, whether we be in the faith ? whether Christ be in us ? These are the express words of Paul, 2 Cor. xiii. 5. This also is necessary, if we have received the spirit which is of God, that we know, how richly and freely we have been

avored of God, 1 Cor. ii, 12. Likewise, it is indispensably necessary, that if a person has not yet so powerfully felt the grace of God in his heart, as not to be able to speak of a change and conversion from darkness to the marvellous light of Jesus Christ, that he follow the exhortation of St. Peter: "We have a sure prophecy, whereunto ye do well, that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter, i, 19. If a person is conscious within himself, that it is yet darkness in his mind, or that the day has not yet dawned, it is right and prudent, that he takes heed so much the more, of the sure word of prophecy, and make it of benefit to him; seriously meditate upon it, persevere earnestly in prayer and supplication to God, until the day dawn, and the morning star arise in his heart.

"It is further to be observed, that the knowledge of the particular period of conversion, ordinarily takes place with adults, who have not previously remained in their baptismal covenant, and have not, from their childhood, yielded to the operations of the holy spirit; but either have sometimes in youthful days, or in more advanced years, wilfully committed grievous sins, fallen under the dominion of the spirit of this world, and the love of the world. It is necessary, therefore, for them again to return to that covenant, with true repentance of heart, and wrestle in prayer and supplication, that their baptismal covenant may again be renewed, which, on the part of God, remains firm, but on their part has

been broken. In such a case, it is easy to know when a change in the heart takes place, where a person is delivered from the dominion and bondage of sin, and sensibly assured of the grace of God, and has also received new strength to rule over sin, as it is written: "Sin shall not have dominion over you." When, therefore, such a change takes place in a person, the particular period of time of it, cannot well be concealed, since he has experienced such grace.

"But it is different with those who have been instructed by pious parents, in that which is good, to which their baptismal covenant directs them, have received such a religious education, by which they become more and more strengthened in the same, by means of the divine word and prayer, and have been preserved from the allurements of evil companions. Such persons cannot possibly know the period of their conversion, since they have been under the guidance of the spirit of grace from their childhood."

ARNDT.

Selected.

ADDRESS

Of the Rev. J. BACHMAN, President of the Synod of South Carolina, at the opening of the Synod, in St. Paul's Church, Newberry district, Nov. 19, 1830.

Reverend Brethren and Delegates
from the different congregations:

It has pleased Almighty God to enable us once more to assemble in our annual convention. This is always a period of great interest, not only to the members of our communion generally, but particularly to my brethren of the clergy. After the various vicissitudes of a year, we meet to sympathise with each other

under trials and difficulties—to rejoice at each other's success and prosperity—to review the occurrences of the past year—to make provision for our destitute congregations, and to devise the best mode of placing our church upon such a footing as will, under the blessing of God, ensure its future prosperity.

By a resolution of the Synod, I am required to lay before you, such information as I may possess, of the state of the churches under our superintendence. This duty is on the present occasion rendered pleasant, since I have no events of a distressing or discouraging nature to communicate. We have abundant reason to bless the great Head of the church, that a degree of harmony prevails among our churches, which has not been exceeded at any former period—that our number has considerably increased, and that there is a revived state of religion in many of our congregations.

I have the pleasure of communicating to the Synod, the following information respecting the new churches that have either been dedicated since our last meeting, or are in a state of forwardness.

On the 21st of February last, the new church called *Mount Calvary*, in Edgefield District, was dedicated by the Rev. Messrs. Schwartz and Strobel. The congregation worshipping in that church, is at present composed of 24 communicants. Service has been performed at this church at stated periods during the year; a Sunday school has been organized and attended to, and on those Sabbaths when the officiating minister could not attend, a sermon has been read, and other services performed according to the forms and usages of our church, by a member of the congregation. It becomes the duty of the Synod to make some provision, in order that this church may be regularly visited, either by a missionary or by some neighboring cler-

gyman of our communion. Saint Paul's, a fine new church in Newberry, was dedicated on the third Sunday in June, by the Rev. Messrs. Rauth and Schwartz. A revived state of religion has been visible in this congregation for some time past, and there were recently added 37 persons at one time, by confirmation.

I have received information that Shiloh Church, in the fork of the two Edistos, in the neighborhood of Mr. Brandenburg, has been finished. This congregation (but recently organized) contains as yet but fifteen communicants; but should this neighborhood be regularly supplied with the means of grace, we have reason to expect a farther accession to the congregation.

Since our last meeting, a neat brick church in Columbia has been completed, and it is intended to dedicate it to the service of Almighty God, on the 28th inst. This church, eligibly situated, in a flourishing town—the seat of government of the state, and also of the South Carolina college, (where the sons of members of our communion are educated) will probably require to be fostered by the funds of the Synod for a short time, till a sufficient congregation is formed to offer a support to a clergyman of our church. In the mean time, I recommend that one of our ministers be stationed at this church for the ensuing year.

A church, 40 by 50 feet, is building at Lexington Court-House, and is in a considerable state of forwardness. This, when completed, will be the only church in that flourishing village. The location is favorable to the formation of a large congregation, and we feel assured that a minister of our church would exert a highly beneficial influence upon the village and the neighborhood.

Provision is also making for the erection of a new church in the lower Hollow Creek Church, near Rawl's, in Lexington District.

Agreeable to a resolution of this Synod, at their last session, a meeting was held in St. John's Church, in the upper part of Lexington District, and another at St. Matthew's Church, Orangeburgh, on the fifth Sunday in May and October. On these occasions, most of our ministers (who were not too remotely situated) attended. Their meetings lasted three days. They preached in the churches during the day, and attended meetings for prayer among the different families in the neighborhoods, in the evenings. The congregations that attended were unusually large, and we have reason to believe that by these means many durable impressions have been made; our congregations have been strengthened, and the cause of vital religion has been promoted.

It affords me great pleasure to state that some of the good fruits attending our meeting in Savannah, during the last year, are visible in the formation of a Female Missionary Society in Savannah, which by their zeal and industry, is giving encouragement to a sister society in Charleston, and they will afford an earnest of their attachment to our cause, by a donation to our Synod, to be employed for missionary purposes in the state of Georgia. It is hoped that the time is not far distant, when we shall be able to send at least one missionary into that state.

It must be gratifying to the members of our church, to be informed that Sunday schools exist in most of our congregations, and that in those districts where our denomination is most numerous, the clergy and laity of our church have taken an active part in the distribution of the scriptures, in reference to the special effort suggested by the American Bible Society, for the purpose of furnishing every family in the state with a bible in the space of two years.

All our churches, in a greater or less degree, have enjoyed the privi-

leges of a preached gospel, by ministers of our denomination, during the past year, with the exception of Long's Church, in Lexington District, in which our clergymen, from the variety of their other engagements, have been unable to attend.

During the whole of the past year, our vacant congregations and destitute neighborhoods, have been favored with the services of two missionaries, the Rev. Mr. Schwartz and the Rev. Mr. Strobel. The former was engaged by "the Society for the promotion of religion in South Carolina and adjacent states," composed principally of members of the Lutheran church in Charleston. He has statedly attended the churches of Bethlehem, St. Luke's and St. Matthew's, in Newberry, and St. Mark's in Edgefield. The Rev. Mr. Strobel was engaged by this Synod, and has supplied the destitute congregations in Barnwell, Orangeburgh, Lexington and Edgefield Districts. As the report of his missionary labors will be laid before you, it will not be necessary for me to enter farther into detail on this subject.

These two missionaries have visited nearly all our congregations in this state and Georgia, and I have reason to believe that their labors of love among our people, have in several instances been signally blessed. As it is probable that these our young brethren will, under the direction of this Synod, be placed in other situations of equal importance to the church, several of our congregations must remain vacant, unless our clergymen, settled in neighboring places, will consent to make some sacrifices to supply them.

A friendly communication from the Rev. Doct. Hazelius, formerly President of the Synod of New-York, and now Professor of Biblical and Oriental Literature in the Seminary at Gettysburgh, will be submitted for your consideration.

A letter from Mr. Hope, a licen-

tiate of this Synod, and a student of Theology at Gettysburgh, and a number of petitions from churches and individuals, will be laid before you.

The printed minutes from the different Synods, so far as they have been received, are also presented for your inspection and examination. From all the information which is here detailed, you will perceive that great harmony exists among the Synods of the different states, and I am gratified with the belief, that at no former period has our beloved church in the United States, been in a more flourishing condition than it is at this present time.

Although by the blessing of God, our church under the direction of this Synod, is evidently on the increase, yet there still continues a lamentable want of ministers. Our congregations are enlarging, and new ones are forming from year to year; yet the number of our ministers is not proportionably on the increase; and such are the calls for their services, that although some of our ministers attend to from four to seven congregations, it is feared that there will be some churches left but very partially supplied during the coming year. There are also petitions from Georgia and Alabama, for missionaries, to which it is feared we can only respond by our wishes and our prayers. We have applied to our sister Synods in vain for aid. So wide a sphere is opened to them in the North and West, that they have no ministers to send us; and it is believed that our only permanent dependence, under the blessing of God, will be upon pious individuals who will hereafter be educated for our church—who are natives of the States within the bounds of our Synod, and who are attached to our institutions and accustomed to our climate.

Let us bring the means of a theological education within the reach of our pious young men, and we may

be assured that they will profit by these advantages. And I come now to recommend with all the earnestness I am capable of, and imploring Almighty God for his blessing on our humble exertions, the institution and support of a Theological Seminary. Hitherto I have had many anxieties on this subject, and great doubts of our success. I feared that in attempting too much, we might entirely fail. But providence seems to have removed the greatest obstacles to the establishment of such an institution. Our people have become united and zealous in the cause, and evince a liberality which until now we had no reason to expect. A proposition has emanated from them to subscribe a hundred dollars each, payable in four or five years, which would enable persons even in moderate circumstances, to render their efficient aid to our contemplated institution. The success in obtaining subscriptions, thus far, is quite encouraging. The clergy of our denomination (although in most instances they receive but a very inadequate support) express their views of the importance of such an institution to our southern church, in a desire to share with their people the burden of expense. This united zeal and perseverance will, we confidently hope, enable us at the next meeting of our Synod, to report that ten thousand dollars have been pledged—a sum sufficient to enable our institution to go into successful operation; and although it will have but a humble origin, yet fostered by our liberality, our watchfulness and our sincere and fervent prayers, we may, under the blessing of Heaven, look forward to a long train of signal blessings upon our church.

May the whole of our deliberations at this time be conducted in harmony and love—May all selfish feelings be banished—May we be actuated by a spirit of mutual forbearance—May we have a single eye to the

glory of God and the good of His church, and may the blessing of Heaven attend all our labours. Amen.

REPORT TO THE MISSIONARY COMMITTEE.

Of the Evangelical Lutheran Synod of S. Carolina and adjacent States.

Dear Brethren,

It becomes my pleasing duty to submit to you the result of my missionary operations during the past year. As it would be uninteresting to give the particulars as they stand in my journal, I will only give you a brief view of the situation and prospects of that portion of the church in which I have been labouring.

Immediately after receiving my appointment in Savannah, I made it my business to visit the congregations designated for my care in the minutes of the Synod, to wit:—St. Nicholas, and St. Bartholomew's, and Erwin's, at the Saltketchers;—Mount Calvary, in Edgefield; Brandenburg's, in Orangeburg. In addition to these, I took under my care, Nazareth, Lexington C. H., Platt Springs, all in Lexington District.—In all these stations I have kept up regular appointments during the year, with the exception of Erwin's, where I considered, after preaching some time, that there was no prospect of success. It is with pleasure that I have to report, that the state of religion in my churches is such as to give the greatest encouragement. A degree of marked attention to the preached word has generally been manifested, and in many instances we have witnessed the divine efficacy of the Gospel upon the human heart. The increase in point of numbers has not been so great as might have been expected, but we have reason to hope that much seed has been sown, which if properly cultivated, may hereafter produce abundant fruit. It must be evident to every one, that the character of our

church has been gradually improving for several years, and if we may judge from what we have seen, we would be inclined to say, that many vices which but a few years since were openly practised in our settlements, are getting entirely into disrepute. We have endeavoured to keep up Sunday schools in all our churches, but from the distance at which the children reside, and the want of suitable persons to take charge of the schools, we have met with many difficulties. I have also encouraged the congregations to meet at their churches on the Lord's day, and have engaged their elders in reading sermons and other religious exercises. During the year we have succeeded in building a church at Brandenburg's, to be known by the name of Shiloh. A large church is in a state of forwardness at Lexington Court House, and that at Nazareth will soon be completed. From the vicinity of so many members of our church, we expect that Lexington Court House will become one of our most important stations.

I have not only preached in the above mentioned churches, but whenever occasion offered, I have had appointments in the others, and I believe, with one or two exceptions, that I have preached in every Lutheran church in the State, and have occasionally enjoyed the privilege of preaching for our brethren of other denominations. Wherever I have been, I rejoice to say, that I have been received with the greatest courtesies, and that but few circumstances of an unpleasant character have taken place. We have reason to hope that the opportunities which have been conferred by the Synod upon the churches have been received in the most grateful manner, and that they have been calculated to promote the welfare of our Zion, and the salvation of immortal souls. During my missionary engagement I have preached 162 sermons, baptized 2 adults

and 42 children, confirmed 9; received \$74,25 towards the funds of the Synod, which have been contributed as follows:

Collections from sundry persons, ...	\$9 00
St. Bartholomew's	30 50
St. Nicholas'	20 00
Nazarath, ...	5 25
Mount Calvary, ...	9 50

\$74 25

The state of the particular churches, Sunday schools, &c. will be given in my parochial reports to the Synod. I have handed over to the President, petitions from all the churches to be supplied with preaching during the forthcoming year.—And now I would close my report by recommending our church with all its concerns to the care of Him who has given us the assurance, that he is with us always even to the end of time.

Respectfully submitted by

WM. D. STROBEL,
*Missionary of the Evan. Luth.
Syn. of South Carolina and
adjacent States.*

PRESENT SITUATION OF PROTESTANTS IN FRANCE.

Translated from the "Archives du Christianisme," for September.

A new era has commenced for France in general, and for Protestant France in particular; new hopes are presented to our churches, new duties are imposed upon them. It is a subject we propose treating successively in all its aspects; we confine ourselves at present to some general reflections. The Roman Catholic religion is still that of the majority of the French, if we are to credit the new Charter; but what will be, in a half a century, the religion of the majority of the French? Will the declaration in the new article (6th) remain long true. We know not, and it is not what ought to occupy us at this time; our own position,

and our own duties as disciples of Jesus Christ, at present command all our attention. The revolution which has just occurred, has placed religious liberty among realities. It opens a wide door for evangelical preaching in all our towns, in all our villages; the ill-will of a mayor or of a procurator of the king, will no longer suffice to dissolve religious assemblies, or to cause tribunals to pass condemnation on inoffensive men, guilty of having met together in numbers exceeding twenty, to read the Bible and to sing the praises of God. No longer shall a priest, aided by law and supported by civil authority, attempt to dissolve meetings for worship that belong not to his church. Wherever authority shall be found, the gospel can be publicly and freely proclaimed—the bible distributed without restraint, among Catholics as among Protestants—primary instruction no longer opposed. Grand obstacles to the progress of the gospel are thus overthrown; the point is now for the evangelical church to profit by this position of things, with fidelity and zeal, as well as with prudence and charity; the barrier which shut the entrance to the field is broken down; the duty now is, to sow, to water, and to beg the increase of God, who alone can give it. Let us not, however, be unjust, nor regardless of what the government that has just fallen, has done for our churches; let us not forget the numbers of repaired or new temples constructed during the last fifteen years, nor of the many new openings made for pastors, nor of the very important progress our churches have been able to make under that government. We cite facts, we refer not to motives and intentions. But on the other hand, what intrigues have we had to detect, what conflicts to sustain, what gloomy and continued vexations to endure, what hostile trials to bear? Suffice to mention the names of Nérac, Anières, Sainte-

Consort, and the law-suits in behalf of religion. Article 5th is impious in the eyes of our ultramontanes; as they have said and repeated in their journals. The enmity, too, which they bore in their hearts to the Protestant religion, manifested itself more and more, in proportion as their power extended; and if the ordinances of the 25th of July had been executed, an active persecution, however disguised in the beginning, would infallibly have been organized against our churches, and God alone knows where it would have ended, when they found themselves sufficiently strong to throw off the mask of hypocrisy. This is no misrepresentation.

We know that, after having had to combat with superstition and hypocrisy, we shall have to encounter, in our attempts to spread the gospel, a new and formidable adversary, infidelity; but it is better to fight with unbelief than hypocrisy; because we better know on what ground we stand. We are still afflicted and alarmed for the future destiny of France, when we consider, that after a revolution, in which the hand of God has been plainly manifested, after a deliverance so sudden and so signal, there has not appeared in the journals which boast of this great and unlooked for event, nor in the addresses presented to the throne, nor in the Chambers, nor, in fine, through any of the organs of public opinion, any sense of obligation to God, the author of their deliverance, and acknowledgment of divine favor, any expression of gratitude, or any proof that they confide on a higher power than this sublunary world affords. It seems as if they feared to utter the name of God at this memorable crisis, and that the idea of a Providence, which rules and governs every event on earth, is unknown to all those who have concurred to overthrow the empire of superstition and fanaticism, and who,

in various ways, may be considered as the representatives of the sentiment of this nation. There is in fact, we repeat, a manifestation as sorrowful as appalling, of the religious indifference, to say nothing more, which characterizes the present generation of our countrymen. There is not perhaps in the whole world, another people who, under similar circumstances, would have presented such a spectacle. To subdue this sad disposition of heart and mind, there is but one weapon, the gospel; the gospel in its purity, majesty and divine simplicity, the entire gospel, such as the God of mercy has given to our fallen and condemned race, to raise and save it. We should propose to ourselves, like St. Paul, "not to know any thing among men, save Jesus Christ, and him crucified." It is the preaching of the cross that has regenerated and saved every man's soul that has been regenerated and saved during the last eighteen centuries; the preaching of the cross can alone regenerate and save the present generation.—This preaching, we know, is "foolishness" to one class, and "a stumbling block" to another; but it is "the power of God, and the wisdom of God unto salvation, to every one that believeth." Our speech and our preaching "should not be with the enticing words of man's wisdom, but in demonstration of the spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." The gospel must not be moulded to the people, but the people to the gospel. It is not, as says one of our most faithful preachers, that "God is to conform himself to man, but man is to conform himself to God." What a new and extensive career opens to our pastors, to our religious societies, to our protestant journals, to every one who has at heart the spread of the gospel and the safety of his fellow-creatures. God expects that each

one, in the sphere of action which he has allotted him, should faithfully, christianly and courageously fulfil the vast and responsible duties imposed on him. God turns the total overthrow of political parties to the increase and establishment of the kingdom of grace, and of a living faith in Jesus Christ, "for there is none other name under heaven given amongst men, whereby we must be saved." Acts iv. 12.

Lutheran Magazine.

TUESDAY, MARCH 1, 1831

Synod of Maryland.—The last annual meeting of this body was held in October last, at *Taneytown*, Frederick county, Md. The Rev. D. F. Schaeffer was chosen President, Rev. A. Reck, Secretary, and Rev. M. Wachter, Treasurer. The Synod consisted of twelve clerical and eight lay members. The meeting was also attended by delegates from the Evangelical Lutheran Synods of East and West Pennsylvania. Various important objects connected with the interests of our church, within its bounds, engaged the attention of the Synod. The constitution recommended by the General Synod, for the government of district Synods, was adopted. The parochial reports, and contributions for the synodical treasury, were received as usual. Rev. Messrs. Schaeffer, Reck and Hoffman, and Mr. Medtart, were chosen directors of the Theological Seminary at Gettysburgh. From an examination of the Treasurer's accounts, it appeared that the funds of the Synod amounted to \$257.87. Pursuant to the recommendation of a committee chosen for the purpose of devising a plan for

holding district conferences, the Synod was divided into two conferences; the western, to meet at *Middletown* on the second Wednesday in November; and the eastern, at *Woodborough* on the second Wednesday in December next. The portion of *Streit's legacy* falling to the Synod, was, after the example of the Synod of East Pennsylvania, appropriated for the use of the Theological Seminary at Gettysburgh. A resolution was adopted, requiring every minister in connexion with the Synod, conscientiously to carry into effect the *printed discipline* recommended by this body to the churches within its jurisdiction. The Rev. Benjamin Kurtz was appointed as a General Agent of this Synod, in connexion with the Synod of West Pennsylvania, "to organize new congregations; visit such as are vacant, establish Education and Missionary Societies, collect contributions for the Gettysburgh Seminary, procure subscribers and collect subscriptions for the Evangelical Lutheran Intelligencer and German Magazine," within the bounds of said Synods. The Rev. Mr. Heyer, having submitted a statement of the Sunday School Union, the object of the institution was approved by the Synod, and the members directed to co-operate with the Agent, in his endeavors to promote the objects of his agency. The Synod formed itself into a *Temperance Society*, on the plan of entire abstinence from ardent spirits, and warmly recommended the formation of similar associations throughout its bounds. The editor of the *Evan. Luth. Intelligencer*, submitted a report of the condition and prospects of

said work, and it was resolved, that "every member of the Synod exert himself to aid in the support of this useful periodical." The Rev. Mr. *Bager* gave an account of his missionary labors. At the ministerial session, Mr. *Ruth* was, upon examination, admitted a licensed candidate. The Rev. *I. G. Morris* was appointed to preach the ordination sermon at the next meeting of the Synod.

The proceedings of this ecclesiastical body, are always full of interest to the friends of our Evangelical Zion. The Synod is composed of men, who are always ready to engage in every good work. They possess the right spirit. All their proceedings testify, that they love the Lord Jesus Christ sincerely, and endeavor to serve him faithfully. They have wholly devoted themselves to his interests, and seek to promote his glory, by all the means in their power. With the help of God, they will persevere in his work, as long as their hands find any thing to do. And wherever such men are engaged in the cause, we see the work of the Lord prospering in the hands of his servants, and all sincere lovers of the truth, feel interested in their proceedings.

Synod of South Carolina.—We have received a number of copies of the proceedings of this ecclesiastical body, for distribution among the members of the Hartwick Synod.

The members composing this Synod, convened in St. Paul's Church, Newberry District, Nov. 19th, 1830. The meeting was attended by eleven ministers and nine lay representa-

tives. The Rev. *John Bachman* was chosen President; Rev. *C. F. Bergman* Secretary, and Rev. *G. Dreher* Treasurer. The contributions received from churches, associations and individuals, for the synodical treasury, amounted to \$471.15. Parochial returns were received from twenty-six congregations, giving an account of 376 baptisms, 145 confirmations, 1452 communicants, 116 funerals, 12 Sunday schools, 48 teachers, and 427 scholars. Several interesting reports of committees were read and adopted. Arrangements were made by the Synod, for supplying a number of vacant congregations with the preached gospel. Missionaries were appointed to visit destitute districts within the bounds of the Synod, and encourage the people in their devotion to the cause. The third Thursday in June next, was set apart by the Synod, as a day of thanksgiving and prayer in the churches connected with the Synod. A committee was also appointed, to draft a general form of church discipline, to be recommended by the Synod, to the churches under its care. This committee consists of all the ministers, who are to transmit to the President, their views on the subject, and the President is to draft from these documents a form, to be laid before the Synod at its next session.

The following preamble and resolution were unanimously adopted by the Synod, in relation to a Theological Seminary :

"Whereas, the committee appointed at the last meeting of the Synod, for the purpose of raising a fund for the support of a Theological Semina-

ry, have made considerable progress in obtaining contributions; and whereas, there is a prospect of having a sufficient fund collected in a short time:

“*Resolved*, That in humble reliance on the divine blessing, we now establish a *Theological Seminary*, to be conducted under the auspices of the Synod, and that we, by this resolution, do consecrate our efforts to Him who is the Great Head of the Church, the Shepherd and Bishop of souls—God over all blessed forever.”

With the Seminary, a *classical department* is connected, under the superintendence of the professor of theology. A board of directors, consisting equally of clergymen and laymen, was appointed, to devise a constitution for the government of the Seminary, and report at the next meeting of the Synod. The Rev. *John G. Schwartz* was elected Professor; and the Seminary is to go into operation immediately. A committee was appointed to receive donations and contributions for the Seminary, and it was resolved, that theological students be educated in the Seminary gratuitously.

At a ministerial session, the Rev. Messrs. *Schwartz*, *Wingard*, *Scheck* and *Strobel*, were ordained to the ministry of the gospel.

The Rev. Mr. *Scheck* was appointed to preach the opening sermon at the next meeting of the Synod. A copy of the President's Address, at the opening of the Synod, was ordered to be published. After which, in the language of the Secretary, the members separated with the same spirit of christian feeling which had brought them together, and characterized the whole course of their proceedings.

The proceedings of this Synod, always afford us great satisfaction. The brethren who are connected with it, appear to be all actively and zealously engaged in the service of their Divine Master. Their past endeavors to advance the welfare of our Zion, within their bounds, have been attended with great success. We hope, that in all their future operations for the good of the church, and especially in their recent attempt for the establishment of a Theological Seminary, they may be favored with the divine blessing.

Hartwick Synod.—The general satisfaction which the formation of this Synod has given to the friends of our church in the United States, must be very gratifying to the brethren who were engaged in the measure. We have received a number of official communications from the Presidents of our sister Synods, approving of the establishment of our Synod, and expressing their wishes for its future success and prosperity. Not long since, we published a very friendly notice of our proceedings in relation to this matter, from the *Evangelical Magazine*, a periodical of our church, published by the Synod of West Pennsylvania, and edited by Rev. Professors *Schmucker* and *Hazellius*, of the Theological Seminary at Gettysburgh. We have now the pleasure of laying before our readers, the following extract from the *Evangelical Lutheran Intelligencer*, published by the Synods of Maryland and Virginia, and edited by Rev. D. F. *Schaeffer*, of Frederick, Maryland;—

" *The Hartwick Synod of the Evangelical Lutheran Church in the State of New-York.*—From the following proceedings of clerical and lay representatives, from different churches, who convened at Schoharie, October 1830, it appears that another Synod has been regularly organized. We should have published them earlier, but absence from home, and numerous other demands upon our time, caused the delay.

" If any circumstance is calculated to convince our readers, that the cause of the Lord is advancing in our Zion, this is. By the organization of this Synod, which was accomplished with great unanimity, the whole force of our zealous brethren west of Hudson river, is bro't out to sustain and promote our benevolent institutions, and whatever has a tendency to increase the spirituality of our people. The General Synod too, derives additional strength, and we cannot see, how any one can have fears as to the future operations of a body, sustained by the devoted disciples of Jesus, both among the clergy and laity. The constitution adopted by the new Synod, is that recommended by the General Synod, and is at once an evidence that pure and undefiled religion prevails among our northern brethren, who compose the new judicatory.

" Our fervent prayers are, that the Divine Spirit may at all times direct the deliberations of the Hartwick Synod, and that the world may see, that its formation was not only expedient, but indispensably necessary, to hasten the period, when our churches in the United States, shall all be united, in the General Synod."

From the Gospel Messenger.

THEOLOGICAL ERRORS.

MR. EDITOR—The minds of men in all ages and in all countries have been agitated, and their ingenuity racked and exhausted to account for the introduction of evil into a world

created and governed by a Being of infinite wisdom and goodness. Poets and Philosophers, Orators and Divines of every grade and description, have directed their attention to the investigation of this subject. The consequence has been an infinite number of fanciful theories and systems, all of which have failed of solving the difficulty, independent of the light of revelation; and instead of advancing the cause of truth, have demonstrated in the most humiliating manner, the weakness and inability of the human mind, " to fathom the councils of the Most High, and develop the mysterious ways of his providence by the sole strength of unassisted reason."

When men begin to speculate and philosophise upon matters beyond the reach of the human mind, they know not how far to go, nor when to stop; and reason is more frequently silenced than satisfied, when once launched upon the boundless ocean of conjecture. Among the curious theories that have been invented to account for the origin of evil, Calvin's is the most conspicuous for the boldness of its conception, and the difficulties with which it is embarrassed, of any that claim the sanction of reason and revelation. The Manichæans maintain the existence of two eternal, independent principles, the one good and the other evil, between which there was a constant warfare, and such was the equality of the contest, and so equally balanced was the power between these two principles, that neither of them could gain a complete victory: " hence resulted that mixed state of vice and virtue, misery and happiness, so observable in the history of the world, and particularly in the life of man. The materials of this hypothesis, were undoubtedly collected from notions which prevailed in the east, and are supposed to have had their origin with Zoroaster the founder of the Magian sect, an apostate Jew, who

attempted to blend the doctrines of revelation with the cruities of the heathen mythology. Another system of more recent date, and if not equally fanciful, is no less unphilosophical, claiming Leibnitz as its champion, if not its author; in attempting to vindicate the character of the Creator, "represents the existence of evil as necessarily arising out of the intractableness and imperfection of matter; from which qualities, some degree of imperfection and evil must be attached to every created thing." Pope in his celebrated "Essay on Man" has invented a system upon this subject, more admired for its splendid imagery and harmony of numbers, than for its good sense;—but which remarks a critic, is in fact not worse than a hundred other schemes, which have been invented to account for the same thing. It is sufficient to say, that it consists wholly of gratuitous assumptions. These various systems it will be readily perceived, have entirely disregarded the plain facts of the case, as stated in the first pages of revelation, memorials of which in some shape or other, are found in the traditional histories of all nations, and symbolizing in so many points, that it is impossible to account for them, without assigning to them a common origin. And well would it have been for the peace and virtue of man if he could rest satisfied with the plain and unembellished statement of the truth as it is presented to him by the pen of inspiration, "instead of employing himself in forming schemes and systems of subtle but perverse ingenuity." "But curiosity which was so fatal to our first parents, still operates with unabated violence in many of their descendants, and it is unhappily aided in its efforts by an audacity and a presumption, which could have place only in minds which have lost in a great degree a proper sense of the Divine Majesty."

Calvin with a boldness of specu-

lation almost peculiar to himself and his followers, resolves this *modus* in the divine economy, by charging God himself as being the author of sin and all our woe. Assuming certain attributes of the Deity as the basis of his reasoning, he dared to limit his proceedings within such narrow bounds as his own mind could reach. All the designs of the Almighty must coincide with his views, and whatever his arguments appeared to evince, must necessarily have been decreed. And he lays down the proposition broadly, that "God not only foreknew that Adam would fall, but also *ordained that he should.*"—Leibnitz and Edwards have labored hard, to vindicate this system from the charges that are justly brought against it, but with what success, is still a question among the learned; while Hobbes and others do not pretend to avoid the legitimate conclusions from the premises. That Apostle whose authority is so often quoted, as a precedent for prying into the mystery of the divine decrees, unequivocally asserts that the misery of man, has been caused by his own sin, independent of the operation of any force upon him; and that the punishment he receives is justly merited, as the wages due him by contract, and for which adequate work has been done. This system is constructed upon a few passages of scripture only, as far as scripture is concerned with it, and all the rest is gratuitous assumption and bold assertion. Its advocates read that our Saviour Jesus Christ was "the Lamb slain from the foundation of the world," and that his faithful servants were "chosen in him before the foundation of the world," and this is scripture enough for their purpose, and their own interpretation of these passages, or rather the readiness with which they produce them on all occasions, is considered the true wisdom of men, and the essence of the christian religion. The following

remarks of Jones upon the passages as connected with the doctrines of Calvin, in his Bampton Lectures, are so much in point, that I shall be excused in giving them in full. "Be it, that the Omniscient, foreseeing the fall of his creature, did provide a remedy for that fall even before it had taken place: What then? Because his mercy was prompt to devise means by which the total destruction of men might be prevented, is it just or reasonable or decent to conclude, that any part of that destruction was owing to this decree? No such device appears in scripture; and we may therefore fairly aver, that it has existed only in the imaginations of those, who, upon so awful a subject, have too much indulged their own fancied infallibility. The ground upon which so audacious a charge was made ought surely to have been, not only firm, but prominently conspicuous; which in this instance is far from being the case. Their argument rests upon this, that whatever God foresees, He must therefore have decreed: and why so? Because the understanding of these men cannot reconcile the foresight with the contingency of future events. Where will human arrogance stop? If these men cannot understand and reconcile all the apparent difficulties of the Divine proceedings, does it follow that the Almighty himself cannot? Or is it too humiliating to acknowledge, that the "judgments" even of the Omniscient are according to the declarations of his word, "unsearchable and his ways past finding out?" As to all mere difficulties, in reconciling one part of those "judgments" with another, this answer ought in every case to be sufficient, that where we see but a part of God's proceedings, it does not become us to pronounce dogmatically upon the whole. Receiving each separately with a full assurance of faith, as God has been pleased to reveal it, we should rely upon His

wisdom and justice, that at last every thing will appear consistent, and perfectly consonant to the purest benevolence and the most exalted equity. But is there in truth, any weight in the observation itself? Is there that difficulty in conceiving the foreknowledge of future events to be consistent with their contingency? This subject requires certainly to be treated with the greatest caution and prudence; but I cannot help thinking, that it is capable of a fair illustration from the ordinary transactions of life. Let us suppose a person placed in such circumstances as set before him two objects of his choice, but do not compel him to choose either: in this case it will be allowed that he is under a necessity, either of choosing one or the other, or rejecting both. Now it does not appear, what possible constraint it would put upon his freedom to suppose, that a superior Being might know assuredly, whether, if he choose at all, he would choose the one object or the other, or whether he would reject them both. Nor would the difficulty appear to be in any degree increased, if, supposing this Being to be the Supreme Ruler and Governor of the world, we should further conceive Him, in the certain foreknowledge of this person's choice or rejection, to provide that neither the one nor the other should interfere with the course of his providence or the bounty of his grace. Are not men who have the care of others, obliged to act thus frequently, though they can only proceed on such probabilities as their minds are capable of attaining? Fathers and guardians, making provision for those under their charge, endeavor, according to the shrewdest conjectures they are able to form of their future conduct, so to secure their welfare as best to guard them against miscarriage, and against utter ruin in case they should miscarry; but was it ever supposed, that their doing so affected the free-

will of their wards or children? And even if they could have certainly foreseen what the conduct of their wards would be, and as certainly have made provision in conformity with that foreknowledge, what greater restraint would this increase of knowledge have laid upon the freedom of those, with respect to whose conduct, or the effect of whose conduct it was exercised? In this instance it will be granted, perhaps, that it would lay no such restraint; but if not in this, there seems no sufficient reason to say, that it would in any other whatever. There can be no doubt that God Almighty did, before He made man, or placed him in Paradise, know, assuredly, that, being placed there, he would transgress the commands of his Maker, and in consequence of that transgression incur the threatened penalty.—Man being placed in the garden of Eden, and forbidden to eat of a particular fruit, was under a necessity of obeying or not obeying the Divine commands; one or the other he must do; for however free his choice might be between the two, he could not do both. Which he would ultimately do was, we grant, known to his Creator from the first, though not to himself; but why such knowledge in the Creator should have any influence upon the choice of the creature, there does not appear any assignable reason. Not to know the issue of the trial, to which man was put, would have been indeed a diminution of God's Omniscience, but to know it does not seem in any manner or degree to have trenching upon man's original liberty. The statement is plain and simple. God Almighty knew what man would do, though he was left perfectly free to do as he pleased. And what difficulty is there in conceiving this? in conceiving, that He who is Supreme in Wisdom and in power, should see beforehand, what any one of his creatures will do under any circum-

stances whatever? Nor does it in any way increase that difficulty to be informed, that our Merciful Father, thus foreseeing the fall of his unhappy creature, provided even before his fall the means of saving him; and that there was an expiation provided for sin, even before the sin itself was committed. All this displays in the brightest manner the goodness and the wisdom of God, but it does not in the least abridge that liberty with which our first parent was endowed: it makes him not in any degree less a free agent, and consequently in no degree less responsible for his actions."

Now if this reasoning is entitled in the smallest respect to our attention, Calvin's theory of the origin of evil, imputing the sin of our first parents to an inexorable decree of the Almighty, who has declared himself of purer eyes than to behold iniquity, is demolished at once. He took care to prevent the ill effects of this miscarriage, as far as was consistent with their moral agency, and consequently all the blame of that miscarriage, and all its dreadful effects rest upon the unconstrained commission of sin by Adam and Eve, and the choice they freely made of disregarding the prohibition they had received. G.

GERMAN UNIVERSITIES.

[Compiled from an article in the *Biblical Repository*, a new periodical work, conducted by Prof. Robinson, and published at Andover, Mass.]

In Protestant Germany.

University,	Founded,	Students,	Library.
Berlin,	1810	1800	180,000*
Bonn,	1818	1000	66,000
Breslau,	1702	1200	
Erlangen,	1743	431	100,000
Frieburg,	1457	600	
Giessen,	1607	500	30,000
Goettingen,	1734	1300	230,000
Griefswalde,	1456	160	50,000

* Royal library.

Halle,	1694	1330	40,000
Heidelberg,	1386	602	45,000
Jena,	1558	550	
Kiel,	1665	380	100,000
Koenigsberg,	1544	441	60,000
Leipsic,	1409	1400	60,000
Marburg,	1527	351	100,000
Munich,	1826	1600	400,000*
Rostock,	1419	150	80,000
Tubingen,	1477	876	130,000
Wurzburg,	1403	676	100,000

In the Austrian States.

Vienna,	1365	515	80,000†
Prague,	1348		100,000
Innsbruck,	1672		
Perth,	1780	1710	

Other Universities.

Basle,	1459	140	36,000
Strasburg,	1621		
Dorput,		400	40,000
Copenhagen,	1475	650	80,000†

The degree of attention which is given, in several of the universities, to the professions of theology, law, medicine, and philosophy—the latter embracing every thing not strictly comprehended in some of the other three—is indicated in the following table :

	Wurzburg,	Tubingen { Papists,	Koenigsberg, { Protestants,	Heidelberg,	Halle,	Goettingen, (in 1826)	Erlangen,	Berlin, students,	
									Theolo.
									479
									577
									333
									206
									54
									185
									89
									89
									23
									63
									229
									131
									1046
									2832
									2344
									1817
									1046

The following remarks upon the universities, from this article, throw much light upon the condition of Germany :

From the preceding statements it appears, that in the nineteen universities of Germany proper, there are on an average constantly more than 15,000 students, in a population of about thirty millions. These are taught by more than 1000 professors and instructors. On the other hand, in a portion of the Austrian dominions containing a population of eighteen millions, there are four universities, in which we cannot estimate the number of students at more than 3600. If now we inquire into the causes of this success in the German protestant universities, for only three out of the nineteen, Freiburg, Munich, and Wurzburg, are Catholic, and these are now conformed to the protestant model,—we shall probably be able to find them without difficulty, and be led at the same time to other interesting results.

The first reason, and a very obvious one, is the small number of universities in comparison with the whole population; there being only nineteen for thirty millions. Prussia with a population of thirteen millions has six universities with nearly 600 students; the United States with about the same population have more than forty colleges. This, however, is no fair comparison, since it should lie rather with our professional schools. Even then it would not hold good unless the numbers engaged in professional study here, were as great as there, which is by no means the case. Assuming that the average course in the universities continues three years, there are then 500 annually, who complete their professional studies; and the like number who enter upon them. Of course, the fewer universities, the greater the concourse at each of them. If the same proportion between the population and the students were found in

* Royal library. † There is also a royal library at Vienna of near 300,000 volumes.

† There is also a royal library of about 400,000 vols. reputed to be the finest in Europe.

Austria as in protestant Germany, her universities ought to contain no less than 9000 students ; or rather, taking into account that the usual course in Austria is four years, instead of three, there ought to be 12,000 students at her universities, instead of 3600. This fact serves to show the different spirit of these different portions of the great German family.

A second reason is the circumstance to which allusion has already been made, that in Germany the intellectual energies have no outlet in the ordinary channels of an active, practical, business life. Since, therefore, the means of acquiring an external influence are in a great measure cut off, men of aspiring minds are driven to the cultivation of literature and science, as the only remaining means of acquiring fame and influence and profit. Indeed, for such as wish to obtain posts of trust and emolument, the regulation is compulsory, as we shall see more fully below. But in regard to all those who are not aiming at offices under government, if any such there be, the same necessity is laid upon them. In the whole of Germany there exists, for instance, no opportunity whatever of addressing a public assembly, except from the pulpit. The proceedings of all the courts of justice are private, and are mostly conducted in writing. Deliberative assemblies exist only in the few states which have the semblance of a constitution, and their sittings are never public. Popular eloquence, the eloquence of the bar, the eloquence of the senate, these mighty engines in kindling the spirit and arousing the energies of a nation, are to a German inaccessible and unknown. He has no opportunity of thus acting upon others, nor of being himself thus acted upon. He can come before the public only through the medium of the press ; and hence it probably in a great measure arises, that the Ger-

man press is so prolific ; inasmuch as the ten thousand visionary schemes and projects, which in this country are thrown out in the ardor of public speaking or in the ephemeral columns of a newspaper, must there assume the more permanent form of magazines and books.

A third and more efficient reason than all others for the concourse of students at the universities of Germany, arises from the nature of the governments, and the nature which the universities sustain to them. It has been already remarked, that the various governments of Germany are in all their essential features despotic. They are, indeed, for the most part, mild and parental ; but this must be attributed to the personal character of the rulers, whose actions are amenable at the tribunal of public opinion, and who yield to its decisions. This parental character certainly does not belong to the system ; and it needs only a sovereign so lost to integrity and regardless of public sentiment, as to set at nought the bounds which custom has prescribed, to shew that there exists no higher power than his own will despotically exercised, and no legal or constitutional restraint whatever upon that will. The recent examples of Brunswick and of Hesse Cassel, are in point ; and it is only the revolutionary spirit of the moment, which has operated as a check upon the exercise of the fullest despotism. The sovereigns of Germany universally hold the whole power in their hands ; and there is not a place of honor or profit, from the minister of state down to the petty schoolmaster of a village, which is not directly or indirectly dependant on the government. Every lawyer is one, only so far as he is connected with the courts of justice, as an officer of lower or higher rank and name ; every physician is one, only so far as he has the license and sanction of the proper department ; the church itself is

but the slave of the civil power, and must do all its bidding. No man can devote himself to the service of his Divine Master, and proclaim salvation to the perishing souls of his fellow men, but in the way which the government directs. Were he to attempt it, without having yielded obedience to all the prescribed formalities, there is not a spot in Germany where imprisonment or banishment would not be his lot. The government mixes itself in every thing, prescribes every thing, will know every thing, and prohibits every thing, which does not strictly coincide with its own interests and will.

In this system of things, the universities act a conspicuous and necessary part. They have been established, and are supported by the governments, as seminaries to train up and qualify young men for the offices of church and state,—those offices which the governments alone can give, and which, as a universal rule, they give only to such as have received a university education. No one is permitted even to ask for an office in the state, or a station in the church, or for employment in the courts, or for practice as a physician, unless he has been at a university. This is a *sine qua non*, a previous question, which, if answered in the negative, precludes all other questions. The only exceptions are in the case of village schoolmasters and the department of mines; for both of which, there are special seminaries, which take the place of a university course. The universities then are interwoven with the very system of government; they form an essential feature in its policy; and from the very nature of their relation to it, they must forever remain under its immediate control. They are not independent literary institutions, at which those only who please may drink of the waters of knowledge at the fountain; but they are the crea-

tures of the government, to which all those who will get their bread in a professional calling, must resort.

It is easy to see, however, that this state of things must have a prodigious influence on the character of society; that while the governments thus act directly in augmenting the number of those who frequent the universities, they afford in this way an opportunity for the universities to react upon the governments and upon the people, by exerting and cherishing a love of literature and science, and a spirit of liberal inquiry and deep investigation, in those who are to be the future servants of the church and nation,—who are to be the guardians of the health, the protectors and interpreters of the rights, and the shepherds and bishops of the souls, of millions of their fellow men. Such was once Wittemberg; and it produced the reformation. Impressed with the magnitude of these considerations, how should christians be constrained to pray without ceasing, that these fountains may again be cleansed; that pure and undefiled religion and morality may again prevail and abound there; and thus these institutions become once more, what they once have been, a rich blessing to the church and to the world.

From the Evangelical Luth. Intelligencer.

A VOICE FROM THE WEST.

The following communication under the above title came to our hands, after the first sixteen pages of this number were printed, and several extracts for the second form had already been in type. The very important facts that are stated, and the pleasure of receiving a communication, much increased in its value, as it comes from a spiritual son, (who whilst we reared him, determined to go and labor in distant fields) induce us to give it a place now. We regret, that it cannot ap-

pear among our original pieces in the first form. We hope our brethren and sisters in the faith, and especially our Theological students will read it attentively, and contribute all within their power and control to relieve our destitute brethren in the West.

Rev. Editor.—As a Lutheran, and one too who received his first impressions; and drank the milk of the word of God, under your ministry, I feel willing to cast my humble moiety to the pages of the *Intelligencer*; and through it make known to the church, the real condition, and present wants, of our Zion, in the vast valley of Mississippi, within whose bounds, as a solitary witness, I have dared to promulgate our wholesome doctrines; and blessed be God, have passed my scenes of pleasure, and witnessed in several instances, the triumphs of grace, over the ruins of Sin.

In the year 1825, it pleased God, in his infinite wisdom to direct me to the west, where, ever since, I have carefully observed His workings relative to our Zion. At first, the clouds were thick, and black, threatening even the extermination, of the little few who had dared even to hope for better times. Some who were called Ministers of Jesus, proclaimed far and wide, the doctrines of Lutherans, to be *death*; and all the members to be infected with dreadful heresy. Thus endeavouring to bring into disrepute *that church* which has stood unaltered in her faith for more than three centuries, and, to cause the fall of any one who might venture forth as a minister of that church. But thanks be to God, the *emetic* given, has cast off the *bile* long ago, and now, the sky wears a delightful countenance, whilst the sun, in his journey proclaims, that Israel's God shall reign. A few Missionaries travelled through this section, and the multitude, viewing their *chaste conduct*, and *heavenly de-*

portment, began to conclude, that, those men, had been with Jesus:—and consequently they regarded them as servants of God,—made ready to hear their words, became friends and advocates, and at length petitioners for a stationed Minister.

Since then, the Church has gained strength considerably, insomuch, that a Missionary Society has been organized, to convey to others the blessed Gospel, as taught by the acknowledged Lutheran Ministers.—Since the organization of this society, information has reached us, of several destitute and needy settlements, some of which would immediately support a minister, and others partially: 1. on Collins River in White County; 2d. in Montgomery County; 3d. in Jackson on the forked deer; 4th. in the more southern part of the western district in Tennessee; 5th. in Indiana there are three places; 6th. in Illinois at Jonesborough, and Hillsborough; 7th. in Missouri, near Jonesborough Illinois; and another about 40 miles north, besides many other places, in which there are some Lutherans. In the Kentucky purchase there are families of Lutherans daily arriving, from different states. All of the foregoing are entirely destitute, together with many who are settled in Alabama.

With this information before us, the solemn appeal is made. Must these settlements, be neglected and forsaken? Must they be gathered in by others, and thus weaken our bands? Forbid it! To whom does the people look? To the little few who belong to the Synod of North Carolina. A solemn effort has been made to supply, but whilst one place is supplied, another is deprived.—Hence with united voice, the appeal is made to the brethren in the East and North. You dear Brethren, are blessed with a preached gospel, and the means to do good. Will you with means at hand, let us languish

and die, for that, which you can easily spare? Will you, O, can you, be unconcerned, when your brethren are in such need? One "Widow's Mite," may seriously affect our present standing. One united effort on your part, may relieve (under God) our present distressing sufferings. Once most of our brethren were like you in the enjoyment of all the means, but alas! how sad the difference now. Now they are scattered, their children are growing up without the usual instruction, common in our church—now growing up neglected, and it is feared that many rejoice in the sufferings of our people. How long, O Lord, before deliverance is to be sent. Our brethren across the ocean, would help, if they knew our wants: but we hope the world will see, that our brethren in the United States, will stretch forth their helping hand. O let charity record upon the page of benevolence, the good deed, and let the Sun proclaim in his travels:—"Sons of sorrow weep no longer, Your redemption's drawing nigh."

Then in eternity you will be hailed by many who will own you as their benefactors. Then will "your bread cast upon the waters" return again. Then will you find, the meaning of the passage "It is more blessed to give than receive."—Then hundreds of the children of the west, will hail you blessed—Then will Jesus own you and present you with those, who through your benevolence are brought nigh to God—and say in the presence of Angels—"Because ye have done it unto these, ye have done it unto me."

IN THE WEST.

Dec. 14, 1830.

THE CHRISTIAN MINISTER.

The Christian Minister's study is his laboratory, where he assorts and prepares the materials for his public ministrations. There, he searches

the records of eternal truth, investigates and explores the Divine mysteries of his holy religion. There, too, he examines the secret workings of his own mind; scrutinizes his actions and motives; compares himself not to himself, nor any of his fellow men, but with the perfect standard of God's holy law; laments his imperfections; bewails his transgressions; and under a deep consciousness of in-dwelling sin, [sinfulness of his nature,] and much infirmity, prostrates himself before the Mercy Seat, pleads the efficacy of the atoning blood and righteousness of his Saviour Jesus Christ, and supplicates for grace to help him in every time of need. In this place of solitary retirement he holds communion with God the Father, through the mediation of God the Son. Here he asks for and receives the blessed influence of God the Holy Ghost; prays for Divine illumination; and obtains the witness of the Spirit to the truth, that 'light is sown for the righteous, and gladness for the upright in heart.' Psalm xcvi. 11. In this place he wrestles with the 'Angel of the covenant,' for a blessing upon his labours, his family, the church, his country, and the world at large.—Here he devises plans of usefulness, and studies how he may best promote the glory of God. And from hence he goes forth with an unction from the Holy One, to do his Master's service.

Again: we view him in the house of God; where, as the organ of the congregation, he leads the public worship; and as the 'ambassador of Christ' he beseeches sinners 'to be reconciled to God.

In his parish we see him going 'from house to house,' rebuking the careless, warning the profane, comforting the 'mourners in Sion,' encouraging the weak believer to 'hold on his way,' and directing the attention of all to the 'Lamb of God, who taketh away the sin of the world.'

John i. 29. We observe in the faithful minister the active promoter of every useful institution—establishing and superintending schools for the instruction of youth, inducing habits of industry, social order, and piety among his adult parishioners; and endeavouring, by all means, to advance the interests of the Redeemer's kingdom.

In his family he exhibits a pattern of godliness, meekness, sobriety, and temperance; maintaining a thorough consistency of conduct himself, and gently enforcing the observance of God's commands in his domestic establishment.

As a pilgrim on his passage through a world that is beset with snares, and whose very atmosphere teems with pollution, he is necessarily circumspect, and fearful lest any stain should attach itself to his character; and well does it become him to "watch and pray that he enter not into temptation." For many there are who wait for his halting: and the very persons who are foremost in charging him with being 'righteous overmuch,' are those who would be the first to take advantage of any errors into which he might be tempted to fall, and the most forward to exult in his humiliation.

OBITUARY NOTICE, OF THE REV. JACOB WINGARD.

The Lutheran Church, has perhaps never had greater reasons for humility, than at present. The death of a Minister of Christ, at all times produces a void, which cannot, easily be filled and now particularly so, in the case of one, whose youth, piety and peculiar gifts, held before us the prospect of great usefulness.—Scarce had we received the intelligence of the early departure of one, before we have to record that of another who ceased from his labours and entered into rest.

The Rev. Jacob Wingard was born on the 2nd December, 1802, in Lex-

ington District, South Carolina, of poor, but respectable parents, and received at an early age such an education, as the country generally affords. He was even then distinguished for his aptness in learning, his affable deportment, and his serious and correct conduct. He was seldom or never known to participate in those amusements which are characteristic of youth. His mind seemed to soar above them and delight in those more lasting enjoyments, which are peculiar to more advanced life. Though so early distinguished for his irreproachable conduct, he did not seriously seek for the blessings of religion until the early part of the year 1822. When he was made sensible of his sinfulness, he was frequently heard to express himself in the most humiliating terms of his own character and unworthiness, which somewhat excited the attention of his intimate friends. Soon after he had experienced the blessings of Redeeming grace, he felt an earnest desire to spend and be spent in the cause of salvation. He was for some time in a state of suspense. Having the most ennobling views of the Christian Ministry, and the most humiliating of himself, he was fearful lest he might be detrimental to the cause. After much conflict of mind on this matter, he at length surrendered himself to his master, believing that he was called of God, to be an ambassador of Jesus Christ. In the autumn of 1825, he presented himself to the Synod as a candidate, and received a license to preach the Gospel. He continued from that period to the fall of 1829 actively engaged in the duties of his profession in S. Carolina, throughout the whole course of his ministry he possessed the same views of the sacred office, which he previously had. He was as a city set upon a hill, which cannot be hid, and as a candle that giveth light to all around it, adorning the doctrines of God our Saviour, in all things.

The same food which he administered to others, nourished his own soul. He endeavoured to avoid the slightest means, by which offence could be given to any one. By his affectionate manners and Evangelical spirit he conciliated the feelings of all denominations. His preaching was characterized with fervour and zeal, he kept constantly in view the Doctrine of Christ crucified. He was peculiarly gifted as an extemporaneous speaker, and every word which passed from his lips appeared to be the effusions of his heart, and rivetted the attention of his hearers. Few men have ever been more instrumental in doing good, in so short a period. The Lord appeared to accompany him with him his blessing, and there are many who can trace back, their first impressions of religious truth to his ministry. His constitution was naturally feeble, and by close attention to study was easily impaired. By his continued application, he had made a considerable progress in classical and sacred Literature, and thinking that he might be more useful to the church, by gaining a greater proficiency therein, and that a change of climate would be beneficial to his health, he was induced in the fall of 1829, to repair to the Gettysburg Seminary. In the course of the following spring, he had a violent attack of fever, from which he never recovered. By the direction of his physicians he returned to the south early in the fall, after a long and tedious journey, during which he had one of his arms fractured. His situation was very precarious, though it was not considered hopeless at the time. He was able to attend the meeting of the Synod in November, when he was ordained, but a short time after his disease appeared to be terminating in the consumption. In the last moments of this faithful servant of God, we have seen it verified, that, "the path of the just is as the shining

light which shineth more and more unto the perfect day." In his own language "as he approached the borders of the grave, the clouds began gradually to disperse, and the sun to shine with all its brightness into his soul." Some friends going into his room, he asked them to sing for him "On Jordan's stormy banks I stand," stating that it had just been the subject of his meditations, upon which a delightful conversation ensued as to his future prospects of happiness. When his end was fast approaching, he addressed a clerical brother, "Oh live close to God, if you wish to be happy at such a time, practice dying every day, if you wish to be prepared for death, oh! preach it to your people and practice it yourself." He quoted many passages of scripture, which were applicable to his circumstances and condition. "I am now ready to be offered up and the time of my departure is at hand." "My heart and my flesh faileth, but God is the strength of my heart and my portion forever." "Oh! Death where is thy sting, Oh! Grave where is thy victory." That Gospel which he had preached to others, forsook him not when he most needed it. It proved a comfort and cordial to his soul, when his earthly friends could no longer lend their assistance. Though he felt the truth of the words, which he often repeated in his dying moments, "The pains, the groans, the dying strife, Fright our approaching souls away;" yet it was his constant theme, "I am happy, I am happy, blessed be God, I am created anew in Christ Jesus,—I am quite comfortable, happy and glorious." He frequently put the question (whether to himself or to others, it is not known) "How are you? How do you feel?" to which he replied himself, "I am happy, I am happy."—And thus he continued till nature decayed, and rendered him incapable of speaking. And even in death, a smile beamed upon his counte-

nance, in testimony that his last enemy was destroyed, and that his spirit had departed in peace, to the realms of Bliss. Never perhaps have the triumphs of faith and the power of religion been more fully displayed, than in the death of our much beloved friend and brother. Zion mourns, but her confidence rests upon an arm of omnipotence, and he who has commanded us to pray that he would send forth labourers into his vineyard, will never take one from it without some wise intention.

He departed this life on the 13th day of January 1831, aged 28 years 1 month and 11 days. His remains were interred at St. Michaels church in Lexington District, on the following day. A large congregation attended to unite in paying their last tribute of respect to a departed friend. Rev. Mr. Strobel preached from Phillipians 1st chapter and 21st verse "For me to live is Christ, and to die is gain," and Rev. Mr. Sheck from Luke 19 chap. and 13 verse, "Occupy till I come." An address was delivered by Rev. Mr. Rawl of the Methodist church, and the funeral service was performed by Rev. Mr. Dreher, at the particular request of the deceased; 484 hymn, New York collection was sung at the grave, and we parted with the prayer upon our lips, "Lord let me die the death of the righteous and let my last end be like his."

South Carolina, 17th Jan. 1831.

It does not require a great deal of time to love God, to draw near and enjoy his presence, to lift up our heart to him, to adore him at the bottom of it, or to make him an offering of what we do and suffer; for the very "kingdom of God is within us," Luke xvii. 24, which nothing can molest. [Fenelon.]

The presence of God calms the mind, gives repose and quiet, even in the midst of our daily labors; but then, we must be resigned to him without any reserve. [Ib.]

Poetry.

For the Lutheran Magazine.

THE SPELLS OF HOME.

By the soft green light in the woody glade,
On the banks of moss where thy childhood
played,

By the waving trees through which thine
eye,

First looked in love to the summer sky;
By the dewy gleam, by the very breath
Of the primrose tufts in the grass beneath,
Upon thy heart there is laid a spell—
Holy and deep—O guard it well.

By the drowsy ripple of the stream,
Which hath lulled thee into many a dream;
By the shiver of the ivy leaves
To the wind of morn at thy casement eaves;
By the bee's deep hum in the flowery dell,
By the music of the sabbath bell;
By every sound of thy native shade,
Stronger and dearer the spell is made.

By the gathering round the winter hearth,
When twilight called unto household mirth;
By the fairy tale or legend old,
In the ring of happy faces told;
By the quiet hours when hearts unite,
In the parting prayer, and the kind "good
night;"

By the smiling eye, and the loving tone,
Over thy life has the spell been thrown.

And bless that gift! it hath gentle might,
A guardian power and a guiding light!
It hath led the freeman forth to stand
In the mountain battles of his land;
It hath brought the wanderer o'er the seas,
To die on the hills of his own fresh breeze;
And back to the gates of his father's hall,
It hath won the weeping prodigal.

Yes! when thy heart in its pride would stray
From the loves of its guileless youth away;
When the sullying breath of the world would
come

O'er the flowers it brought from its child-
hood's home;

Think thou again of the woody glade,
And the sound by the rustling ivy made;
Think of the tree at thy parents' door,
And the kindly spell shall have power once
more.

S.

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For the Lutheran Magazine.

CHRIST, OUR LORD.

The title Lord, is sometimes in the holy scriptures, attributed to men, and when so appropriated, it cannot be supposed to express any thing more than mere human power and dominion. But it is more frequently used as the interpretation of the word Jehovah, a title which is never conferred upon a mere man, but uniformly attributed to the Supreme God. In this sense, I conceive it is attributed to Jesus Christ; for he is Jehovah, in the fullest acceptation of the word. As such, he is represented by the spirit of inspiration. Isaiah predicts, that Jehovah, the Lord of Hosts, shall be for a stone of stumbling and a rock of offence to Israel. St. Paul supposes that the prophecy had a direct reference to Jesus Christ, in whom, as he asserts, it was fulfilled. "As it is written, Behold; I lay in Sion a stumbling stone and rock of offence." In the prophecy of Hosea, it is said, I will have mercy upon the house of Judah, I will save them by the Lord (that is, Jehovah) their God. The Jehovah mentioned in this prophecy, must mean Jesus Christ, for the house of Judah can be saved by no other Lord: and there is no other name given under heaven whereby men can be saved. Of John the Baptist it is written, "the voice of

him crying in the wilderness, prepare ye the way of the Lord, (that is, Jehovah) and make his paths straight." Jesus Christ, therefore, the Lord before whose face, John the Baptist prepared the way, must be Jehovah. But it is unnecessary that I should multiply any further proofs on this subject. The fact which I have been endeavoring to establish, is too fully established, to admit of a moment's doubt. It stands revealed by an angel, who came directly down from heaven, and we dare not question the authority of such a revelation. Jesus Christ is the Lord. In the beginning he was the word, which was with God. By him all things were made, and without him was not any thing made that was made. As the original creator of all things, he is invested with power, and exercises authority over all. He is the Lord of creation. He is the sovereign of the universe. He hath the supreme control of the world. All created objects are comprehended in the sphere of his universal government, and all, if required, must submit to his directions, for he hath a perfect right to exercise his authority and enforce obedience to his commands. This is a natural right, which he derives from himself. This is an absolute prerogative, inseparable from his existence. This is an independent power, inherent in divinity. But there is another species of au-

thority, which has been bestowed upon his humanity, and which he shall continue to exercise only for a limited period of time. And this is that delegated power, which he has received from the Father, after his resurrection from the dead, and about the time of his ascension into heaven. This is what St. Peter means, when he says, that he was made both Lord and Christ. This is what St. Paul had in view, when he referred to the testimony of David: "Thou crownest him with glory and honor, and settest him over the work of thine hands." "Thou hast put all things in subjection under his feet." To this power, which the Father hath put in his hands, belongs the right of judicature. For the Father hath given him authority to execute judgment; and by virtue of his judicial authority, the Son of Man shall come in the glory of his Father, with the holy angels, to reward every man according to his deeds. Another branch of this delegated authority, is his dominion over his enemies. This he shall continue to exercise till all his enemies shall be finally and totally destroyed. For, saith the apostle Paul, he must reign till he hath put all things under his feet. And when all this shall have been accomplished, we have the testimony of the same apostle, that he will resign this branch of his authority into the hands of the Father, from whom he received it. "For when," saith he, "he shall have put down all rule and authority, then shall he deliver up the kingdom to God the Father." "And when," continueth he in another place, "all things shall be subdued unto him, then shall the Son

also be subject unto him, and put all things under him, so that God may be all in all." Christ, therefore, is Lord, both by a natural and an absolute dominion, which he has derived from himself, and by a delegated authority which he has derived from the Father, and which shall revert to its original source, when all the purposes for which it was given, shall have been accomplished.

And this supreme and blessed potentate, who possesses all power, both human and divine, must be acknowledged, worshipped and obeyed by us all, as our Lord. He hath created us. We are the workmanship of his hands. He still continues to preserve us. In him, we live and move and have our being. He is our Lord by the right of creation and preservation. He hath redeemed us. He delivered us from the powers of sin, death and hell. He hath conquered our spiritual enemies, which formerly held us in subjection. He hath led us out of captivity, and made us free. He hath died for us; and the terrible death which he encountered—that precious blood which he shed upon the cross, was the price wherewith he purchased us. He is our Lord, by right of redemption. We are all subject to his government. We are all bound to respect his authority. We are all under the strictest obligations of obedience to his laws: we, more particularly, who have been baptised in his name, and admitted into his covenant: we have renounced the devil, and all his works and ways: we have promised that we will obey the commandments of God: we have given ourselves up to the direction of his spirit, and ob-

ligated ourselves to live holy, righteous and godly lives. He is our Lord, by right of obligation. Jesus Christ, therefore, when we view the relation in which he stands to us, and the duties resulting from this relation, is emphatically our Lord.

M.

Selected.

THE LORD'S SUPPER.

The pressure of the business and cares of this world, is urged by many as a reason, why they neglect to receive this sacrament. The avocations of life are so numerous and indispensable; their time is so taken up, and their minds so occupied with them, that they are not able to give that attention to this duty, which it deserves, and they hope the Almighty will pardon their omissions. Now does not this plea evidently imply, that the requirements of the world are to be satisfied before the requirements of God; that the affairs of this life are more important, than the things which belong to our eternal peace, but what is there in the cares and toils, or in the pursuits and pleasures, of this transitory state to entitle them to this pre-eminence? What claim have they to monopolize our time, and absorb our attention? Are they most properly our business here? No. We are destined for an immortal existence in another world, and are placed here to be trained up for it. Are they sources of greater and more substantial happiness? No.—Tell us, ye busy men, ye votaries of wealth, ye slaves of fashion, are the happiness and pleasure ye pursue, either sure, or satisfactory? Are they most noble in their nature, and worthy of our first regard? No. They in general, affect the inferior part and properties of man, and are perishable as the bodies they concern.

Are they, in their influence on their advocates, furnished with pretensions to a more alluring character? No. The scenes of the one are time, of the other eternity; the advocate of the former, is man; of the latter, God. So that if there be any incompatibility between the business of religion, and the business of life, the former has the first claim to attention; to use the latter in apology for neglecting the former, exposes us to the charge, both of imprudence and impiety.

But it is apprehended, that there is nothing incompatible between the requirements of the gospel, and an attention to all our lawful secular concerns. Is a man unable "to do justly, to love mercy, and to walk humbly with his God," because he has much business?" Is a man unable to be industrious, to control his passions, to have trust and resignation towards his Maker, because he has many avocations? Is a man unable to rejoice in the knowledge of a Redeemer, whose blood may cleanse him from his sins, and whose intercessions may propitiate the Almighty in his behalf, because he has many cares? And concerning the appropriate duties of publick and private worship, is there any man who, by a methodical arrangement of his matters, may not find time for these? Man is by nature social; and his situation in this world renders it necessary and proper, that he should be occupied with many temporal concerns. Christianity is a religion adapted to him in that nature and condition, in which it finds him. It is a religion for men of business, as well as for men of leisure. It is a religion for the world, as well as for the closet. Its ordinances are not something, to which he who embraces it must betake himself, and abandon every thing else. They are rather provided to protect him in his necessary pursuits, and to encourage him in sustaining his temporal cares.—

And he who is just and benevolent, in all his temporal transactions, who from a principle of obedience is faithful in discharging the duties of the relations, into which his connexion with the world has brought him, does thereby honour his Creator, as well as when he brings to him his prayers and praises. Is thy business criminal? Thou mayest well abstain from the altar of God. He who is engaged in the pursuit of a forbidden object, or pursues in a forbidden manner, an object which is lawful, is in a state of awful liability to divine vengeance, whether he goes to the sacrament or not. But are your occupations, Christians, lawful? In your business, are you true, and just, meek, compassionate, and beneficent? Throughout the paths into which your avocations lead you, are your steps regulated by the laws of God? Let not the multiplicity of your concerns, nor the greatness of your cares, keep you from the ordinances of the church. Come, rather, the more willingly to the green pastures, which, in the holy eucharist, are set open to you, that from the hurry and turmoils of the world, you may there, at intervals, rest and be refreshed. Come the more gladly, to the still waters by which the Redeemer, in this sacrament, would lead you, that you may be cooled from the heat with which intensity of earthly business may oppress you; that you may be cleansed often from defilements, which the best men may contract in the midst of this miserable world; yea, that you may be invigorated to pursue your temporal concerns in future, with the firm step of undeviating integrity, amidst the numerous temptations by which you are surrounded, and the infirmities of nature, which you carry within you.

Further. A sense of sinfulness deters many from approaching the table of the Lord. They are so oppressed with the consciousness of having transgressed many commands,

and omitted many duties, that they dare not go to so holy an ordinance. Such persons, surely, have not rightly pondered that "faithful saying," which St. Paul says "is worthy of all men to be received, that Christ Jesus came into the world to save sinners." For sinners he became incarnate. For sinners he died. And for the benefit of sinners he instituted this holy sacrament. Not for the whole who need no physician; not for the righteous, who need no repentance; but for the penitent offenders, over whom "there is joy in the presence of the angels of God," was this table of his compassion spread. Indeed, if none but sinless beings should go to that supper, from the family of man, no guest could be invited. If we would wait till we have put off all our imperfections, we must wait till we have put off our flesh. We do not go thither "trusting in our own righteousness;" and they go most worthily, who feel that they "are unworthy, to gather up the crumbs under the Lord's table." It is not the sinner who is excluded therefrom, but the obdurate and impenitent sinner. "If with true penitent hearts, and lively faith, we receive that holy sacrament," "though our sins be as scarlet, they shall be as wool, though they be red like crimson, they shall be as snow."—But, perhaps, you say, I have not this faith and repentance. Ah, is it so! Stay yet awhile from the holy table. Nevertheless, be not easy in your absence from it. Think not because you abstain from this ordinance you shall be safer in your sins. Preposterous were the supposition, and the highest degree dangerous and impious, that the neglect of one duty, can diminish our accountability for other deficiencies. The truth is, without repentance and faith, no man is in a state of safety. It is not the only consequence of the want of these, that we cannot go acceptably to the Lord's supper. Without them,

there can be no peace in life, no hope in death, no entrance into heaven.—
Bishop Dehon.

CHRIST TEMPTED.

The water of baptism is succeeded by the fire of temptation. The holy Spirit of God hath no sooner descended upon the blessed Jesus, than he is called on to encounter the powers of darkness. The more we are engaged in the service of God by our public vows, and by the divine favour, the more is the rage of Satan exasperated against us. When we come forward into the field of battle, as members of a militant Church, he labours to wrest our weapons from our hands, or artfully to turn them against ourselves.

The voice from Heaven had acknowledged Christ to be the Son of God. This glorious testimony does but inflame the malice of the enemy. The serpent swells with more malignant poison, and hastens to assault Him, whom God hath honoured from his throne. O Lord, how shall a mortal escape that wicked one, when the Son of thy love could not be free—when grace itself draws on enmity? Will he who spared not to strike at the Head, forbear to attack the members? Arm thou us, O God, with expectation of that evil we cannot avoid—make thou us as intrepid, as the tempter is malicious—let thy strength be made perfect in our weakness—so we shall be more than conquerors through Him that loveth us.

During the time that our Saviour dwelt in his peaceful retirement, Satan bent not his forces against him—now, that he meditates the public exercise of his sacred office, he must be prepared for all the fiery darts of the wicked. O Saviour, who can sufficiently wonder at the presumption of that apostate spirit, who dares oppose himself to the Son of the everliving God? Who can sufficiently admire thy meekness and patience, which

would condescend to be thus tempted? The rashness of thine adversary is exceeded by thine own humility. If a state of innocence could have afforded an exemption, the first Adam would not have been thus assaulted, much less the second. But, O gracious Lord, how glorious was it for thee, how happy for us, that thou wert tempted? Hadst thou not been assailed, how shouldst thou have overcome? Without a conflict there can be no triumph, no victory—how had thy power been manifested, if no antagonist had waged war against thee? The first man is of the earth, earthly—the second man is the Lord from heaven—the first was tempted, and was subdued—the second was tempted, and overcame. How boldly then may we approach the throne of grace, to obtain mercy, and find seasonable assistance in time of need? We have not a Saviour who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.—Lord, in viewing thy conflict with thine adversary, we see the manner of his assault—we see how he is resisted, how he is overcome. If the sins to which he tempts us are of the most atrocious nature, we remember that thou wast solicited to infidelity, to covetousness, to idolatry. Being troubled on every side, we are not perplexed—being persecuted, we are not in despair. How glorious was it for thee therefore, O Saviour, how happy for thy servants, that thou wert tempted!

But whither, O blessed Jesus, didst thou go, to encounter thine adversary, and ours? That the glory of thy victory might be greater, thou didst retire into the waste howling wilderness, the haunt of wild beasts, a scene of horror and desolation.—There didst thou remain during the space of forty days, fasting, solitary, exposed to the various attacks of the malicious enemy. The time of thy rigorous abstinence corresponded with

that of thy great fore-runners, of Moses and Elias. At the accomplishment of the law, and the promulgation of the gospel, thou the Redeemer of mankind, thoughtest fit to fast forty days and forty nights, that (by an act designed for our wonder, rather than our precise imitation) thou mightest teach us how to invest ourselves with spiritual armour.

He who would suffer death for our sakes, would also suffer hunger—in the fast, he manifested his mighty power—in the cessation of it, the truth of his manhood. Moses and Elias, through the miraculous support afforded them from above, had fasted as long a time—after these precedents, the Author of our salvation abstained from food, till he deemed it expedient to prevent all cavils against the verity of his human nature. To prove, that there was no difference between him and his creatures (save only that he was exempt from sin) he would be supported with food—would fast—would hunger. O Saviour, why should thy children be discouraged, in the want of earthly comforts, when they behold thee thus destitute of society, and voluntarily abstaining from sustenance?

No sooner does Christ begin to suffer hunger, than the adversary is at hand with his temptations. Vainly supposing that he has espied a vulnerable part, he commences his assault without delay. We have a foe no less vigilant than malicious—one who will watch every opportunity to injure us—one who will not forego the least possible advantage. How should we guard ourselves against this mighty adversary! How should we labour for our own safety, while he seeks with so much activity to effect our destruction!

Our Saviour was an hungred—Satan tempts him in respect to food—he knew, that this was not the moment for avarice or ambition to offer their illusions—he adapts the trial to the circumstances—he directs the weap-

ons of his warfare, where they are most likely to sink deep in the soul.

In every temptation there is an appearance of good—whether it respects the mind, the body, or the estate.—The lust of the flesh, the lust of the eyes, and the pride of life, oppose themselves to our various duties.—The progenitor of mankind was assaulted by these, and was subdued—the Redeemer was tempted by them, and was triumphant. The stones were to be made bread—the guard of angels was to be presumed on—the kingdoms of the world and the glory of them were to be purchased by apostacy and profanation.

Satan was not a stranger to the record, which God had given of his beloved Son. The message and the acclamations of the heavenly host—the supernatural light of the star—the homage of the eastern sages—the testimony of more than one faithful servant of God—the various predictions of the inspired prophets—all these were present to his mind. Yet, now, beholding the object of his jealousy and malice oppressed with hunger, and not comprehending how such infirmities were consistent with his divine nature, he presumes to approach him with a supposition, in itself the grossest of all calumnies—"If thou be the Son of God." On the establishment of his truth nothing less depends, than the eternal salvation of mankind. How should he have ransomed the sentence of death, how should he have reconciled all things to himself, whether they be things on earth or things in heaven, had he been otherwise than the Son of God? To undermine this important basis of our faith, has ever been the grand object of our spiritual enemy—to assert, and to maintain this truth, must ever be the Christian's glory.

There is nothing more common with our spiritual enemy, than to take occasion by our wants to move us to sin. He seeks to tempt our Saviour

to distrust the providence of his eternal Father, to abuse his marvelous powers, to work a miracle at the suggestion of hell. It had been easy for thee, blessed Lord, to have soiled thine adversary by the exertion of thine omnipotence—but thou wouldst vanquish him by the sword of thy spirit, to teach us how to resist and overcome the powers of darkness.—Assisted by this divine armour, we may also be victorious. Nothing can resist an assault of this perilous nature, but the revelation of our God—“Teach me, O Lord, the way of thy statutes—O take not the word of thy truth utterly out of my mouth.—Let thy testimonies be my delight and my counsellors—let those be my songs in the house of my pilgrimage; so shall I make answer unto my blasphemers—for my trust is in thy word.

Our Saviour shews the tempter from the highest of all authority, that his suggestions are unfounded—that man lives, not merely by his daily food, but by every word that proceedeth out of the mouth of God;—who can either support his creatures without bread, or give it them by miracle, or multiply miraculously that which is given. All things are sustained by that almighty word which created them. We live by bread, but God makes it the means of our preservation—through his providence alone it affords us nourishment. Should he withdraw his hand from his creatures, they would languish and expire—in the midst of abundance they would inevitably perish. “When thou hidest thy face they are troubled—when thou takest away their breath, they die, and return to their dust.” Why do we turn our eyes to the instrument, and forget that gracious power who gives it efficacy? “Blessed is the people whose God is the Lord Jehovah—and blessed is the folk that he hath chosen to him to be his inheritance.—Behold, the eye of the Lord is upon them that put their trust in his mercy

—to deliver their soul from death, and to feed them in time of famine.”
—*Bishop Hall.*

INDIFFERENCE IN MATTERS OF RELIGION.

In the history of christianity nations begin and terminate. They pass away with their customs, their laws, their opinions, and their sciences. One only doctrine continues always to be believed, notwithstanding the interest which the passions have to prevent its being believed. Always immoveable in the midst of the rapid changes of society, constantly attached and always justified: ever safe from the changes which successive centuries bring on the most solid institutions, and the most accredited systems, it is always more astonishing and more admired in proportion as it is more examined.—The consolation of the poor and the highest hope of the rich; the ægis of the people and the restraint of kings; the law of the power which it moderates, and of the obedience it sanctifies; it is a doctrine humble as well as profound; simple yet magnificent; a doctrine which subjugates the most powerful genius by its sublimity, and proportions itself by the clearness of its light, to the most feeble intellect. In fine, an indestructible doctrine, which resists every thing triumphs over every thing; over violence and contempt, over sophisms and scaffolds, and powerful in its antiquity, its victorious evidences, and its benefits, seems to reign over the human mind by right of birth, of conquest and of love.

Such is the religion, which some men have chosen to make the object of their indifference. What *Bossuet*, *Pascal*, *Fenelon*, *Descartes*, *Newton*, *Leibnitz*, *Euler*, believed, after the most attentive examination, what was the continual subject of their meditation, is not judged worthy of a moments thought. In despising chris-

tianity, without understanding it, they think to raise themselves above all the genius and virtue which has appeared on the earth during eighteen centuries; and, absurdly proud of a careless disdain for the truth, whatever it be, they are inflated because they keep up a neutrality of ignorance between the doctrine which produced *Vincent de St. Paul*, and that which produced *Marat*.

Whether God exists, or not; whether to this short life succeeds a life that is lasting, whether the only duty is to follow our wishes; or whether we ought to regulate them by a fixed and divine law, we wish to know every thing, these things excepted. Men are agreed that every thing interests them except their eternal fate. They have not, they say, time to think of it; but they have abundance of leisure when the question is about satisfying the most frivolous fantasy.—They have time for business—time for pleasure, and they have not time to examine whether there be a heaven, or a hell. They have time to instruct themselves in the most vain trifles of this world, where they only pass a day, and they have not time enough to assure themselves whether there exists another world, which they must whether happy or miserable, inherit eternally. They have time to take care of a body, which is about to dissolve, and none to inform the mselves whether it encloses a n immortal soul. They have time to go far to convince their eyes of the existence of a rare animal, a curious plant, and they have none to convince their reason of the existence of God. Inconceivable blindness! And who will not exclaim with *Bossuet*, “what! is the charm of sense so strong we can foresee nothing?”

We have seen convicts laugh and dance upon the scaffold, but the death which they braved was inevitable, nothing could save them from it. In the invincible necessity of dying, they strove against nature,

and found a sort of brutal consolation in astonishing the eyes of the people by the sight of a gayety more frightful than the anguish of fear, and the agony of despair. But that a man uncertain whether his head is not about to fall, in a few hours, under the axe of the executioner, and certain of saving it, if he will only convince himself of the reality of the danger which menaces him, should remain in repose in this terrific doubt, and prefer, before life, some moments of pleasure, or even of listlessness, which a shocking and disgraceful punishment is to terminate—this is what we have never seen, this what we can never see. Whatever contempt we affect for an existence, brief and burdened with so many pains, we are not so easily detached from it; there is no apathy so profound, that the announcing of it, the idea alone of approaching death, does not awaken. What do I say? Every thing which touches us, whether in our health or goods, or enjoyments, or opinions, or habits, startles, alarms, transports us out of ourselves, inspires us with an indefatigable activity—and we are indifferent to nothing but heaven, hell, and eternity.

From the N. Y. Constellation.
ON DYING AT HOME.

“Where thou diest will I die, and there will I be buried.

There seems to be a natural desire among all mankind to draw their last breath among their kinsmen, and mingle their dust along with the dust of their fathers. So strong is this desire, that perhaps most people feel less anxious where they shall live than where they shall die. They carelessly roam abroad through the earth; they become wanderers in a foreign land; they eat their bread among strangers; but when the last hour arrives, they would give the world if they had it to fall asleep with their fathers and be buried with their

kindred. Thus says Goldsmith in his poem of the Traveller:

"I still had hope my long vexations past,
Here to return and die at home at last."

And Pope in his *Elegy to the memory of an unfortunate Young Lady*, thus feelingly speaks of her death and burial among strangers:

"No friends complaint, no kind domestic
tear,

Pleased thy pale ghost, or graced thy mourn-
ful bier;

By foreign hands thy dying eye were closed,
By foreign hands thy decent limbs composed;
By foreign hands thy humble grave adorned,
By strangers honored and by strangers mourn-
ed."

There is generally felt a sort of horror at dying among strangers.—

While the health is vigorous, and the spirit of enterprise warm and active, little anxiety or care is experienced, whether life be spent in a foreign land or at home; but when health declines, when nature fails, when the closing hour approaches, then it is that the wanderer longs to behold his native land, and to say to his friends in the language of Cardinal Wolsey; "I am come to lay my bones among you." However great may be the kindness of strangers, however tenderly and devotedly they may strive to soothe the last moments of life; still such is the desire for kindred and home, that no hand can soothe the agonies of death, like that of a mother, a wife or a sister; no pillow is so soft, no bed is so downy as that which is smoothed by affectionate kindred.

When the light of life is departing; when the sight grows dim; when all earthly objects are fading from the view; what a fond desire is there to have the eyes closed by the hand of friendship and love; to cast the last

"Longing, lingering look,"
upon those scenes and objects which have been familiar in life; to behold the last sun shining through the same windows, whence it had met the eye in the hey day of youth and the glow of health; to fall asleep in the same room where the happiest hours of life

had been spent; and finally to be buried side by side with kindred and friends.

Even the grave is fancied by the dying man to be less terrible in his own native burying ground than in that of strangers. When surrounded by the graves of his affectionate kinsmen, he almost imagines that the clods will be lighter on his breast that the earth will be less cold and damp, and that a greener turf and fairer flowers will flourish above him. He feels less horror at mouldering back to his native dust when assured that he shall mingle with that of his ancestors.

So universal is this feeling, that it would perhaps be difficult to find a stranger in any land, who, when the close of life approaches does not look back with longing eyes to his native country. However full of hope he may have abandoned it;—however unjustly and ungenerously he may have been treated by it; however little cause he may have for gratitude and love; and however much for hatred and disgust; still he feels a desire at last to die in that country, and repose his dust along with the dust of his kindred.

How fondly the exile looks to his native land. With what ardor, with what tenacity, does he cherish the hope, even under circumstances where hope is forbidden, that he shall yet return and close his eyes at home. But if disappointed in this hope, he thinks it some consolation to expire with his face turned towards his native country, and to direct his last look towards that land where the earliest and most interesting associations of his heart still linger and dwell.—Though he cannot close his eyes among his kindred, he wishes to lay his bones among them; and, among the last objects with which his thoughts are occupied, is frequently that of directing his remains to be carried to his native land, and placed in the family vault, or buried side by side

with those of his brethren. He cannot bear the idea of sleeping in death with strangers.

It is a part of the same feeling which sometimes urges those who die at home to give such particular directions respecting their burial—to be laid thus and so, beside a parent or child, husband or wife, brother or sister, lover or friend. And it is a part of the same feeling which prompts to the erection of tombs, and the enclosure of private burying grounds; that cultivates the cypress and weeping willow, and plants roses among the dead.

FRANCKE'S ORPHAN-HOUSE AT HALLE, IN GERMANY.

From the Biblical Repository.

HALLE, is the seat of Francke's celebrated orphan-house. This stands in no connection whatever with the university; except that the directors of the former are, and always have been, professors in the latter.—Francke commenced his exertions in behalf of orphans in 1694 with two children, to whom a third was added, before he had a thought of any larger establishment. From this small beginning it grew up in a few years to an immense institution, or cluster of institutions, not only for orphans, but for the education of all classes of children and youth. The establishment now consists of the following schools. 1. The orphan-house, in which nearly 500 children of both sexes have been educated.—Boys of bright parts are prepared for the university; the others mostly learn trades. The number formerly admitted at once was 200; but the diminished revenues do not suffice at present to maintain more than 100. 2. The royal *pædagogium*, in which boys of the middle and higher classes are received as in a family, and regularly educated. 3. The Latin school, intended by Francke as a classical school for the children of the

poor. It receives boarders and also city scholars. In 1809 the two city gymnasia were united with it; so that at present the schools of the orphan-house are the only classical schools in Halle. 4. The German school, originally established for the children of the poor; but now consisting of four divisions, two of which are for boys and girls who pay for their tuition; while the other two are free schools for the poorest class. All these schools serve also as a sort of seminary for teachers, indeed, the greater part of the instructors are students of the university, who spend an hour or two every day in giving lessons at the orphan-house.—As an appendage to the orphan-house may also be regarded the Canstein Bible Institute, founded in 1712, by the baron von Canstein, an intimate friend of Francke's. The object of it was, and is, by means of standing types, to furnish bibles in different forms at the very lowest rates. More than two millions of bibles, and one million of testaments, have thus been put in circulation.

The revenues of the orphan-house establishment come from the following sources. 1. Various large farms and other real estate. 2. Several secret medicines, bequeathed by the inventor, which had formerly an immense sale of more than \$20,000 annually; but are now unimportant. 3. An extensive apothecary's shop. 4. The book and printing establishment, commenced by a young man who printed a sermon of Francke's, and afterwards was sustained and advanced by the sagacity of the latter, until it has become one of the most important in Germany. 5. The money paid for tuition and board. 6. The royal bounty. The present king of Prussia was the first to aid the diminished funds of the establishment by an annual appropriation. 7. Charitable contributions. These were formerly very great; indeed the whole establishment sprung from

charity ; but of late years, they have almost entirely ceased.

There is one principal building of very large dimensions, fronting on a large square or place ; from each end of this, other buildings extend back forming a court 600 feet long, which is closed at the other end by the buildings of the pedagogium. These were all erected in the life time of Francke, and through his agency ;—and the holy faith and energy of this remarkable man were in nothing more fully displayed, than in the manner of their erection. They were built literally in faith ; having been undertaken by him without resources, except in his dependence, under God, or charitable contributions ; and these not only yet realized, but not yet even promised. Not unfrequently was it the case, in moments of despondency, when not a groschen more remained to pay the workmen, and the good man had poured out his soul in prayer to God for help, that he received, often by the post, from persons known and unknown, sums sufficient not only to pay off the debts already incurred, but to carry on the work for a time without further difficulty or risk.

On the rising ground at the east end of the long court above mentioned, there was erected last winter a bronze statue by Rauch, representing Francke supported by two orphans. This monument is in the first style of art ; but one beholds it with less pleasure, because it is so much at variance with the whole character of the man, whom it was intended to honour. The buildings which surround the court, and the thousands of pupils who have gone out from them upon the theatre of life are the strongest evidence of Francke's pious charities and unwearied energies, and constitute his best and most enduring monument. These institutions were all founded in prayer, and for a long time nurtured in piety and a pure and living faith ; but in pro-

portion as the spirit of Francke has disappeared in the German churches, so also it has ceased to direct even the work of his own hands ; and that "holiness to the Lord" which was once inscribed on all these walls, exists no more except in name. Indeed the state of all the orphan-house schools was generally supposed to be such, as to require a thorough examination and many reforms. Commissioners for this purpose were appointed by the government in April last ; one of whom, on the religious state of the establishment, was Heubner of Wittemberg ; but no intelligence has yet been received of the results of their inquiries.

BANEFUL INFLUENCE OF ASTROLOGY ON THE HINDOOS.

The remarks upon this subject, which are subjoined, were made by the Serampore missionaries.

It is only a resident and close observer, who can imagine what a baneful influence prevails over the eastern world, and especially throughout Bengal, by means of astrology : witness only the annual almanack, formerly written, but now regularly printed at the native press in Calcutta. Referring to the moon and stars, as the ruling powers of the year over the vegetable and animal creation, the seas, the clouds, and solar rays—we have minute predictions as to the wind and rain—as to heat and cold—as to corn and herbage—as to the increase and decrease of inhabitants—the increase and decrease of property—as to the diseases which are to ensue, add their cures—auspicious and unlucky days, &c. Were this production regarded only with a smile—did it awake notice, or excite no dread—it would be unworthy of remark ; but the case is far otherwise. The Divujnas, a regular order of astrologers, with one of these almanacks under their arm, travel the country invoking the sun and

propitiating the planets for hire ;— while their prophecies are received with unwavering confidence by the poor natives. Even the opulent retain an astrologer, as they do a physician ; and all important secular movements are under his regulation, for one verification is quite sufficient to cover ten failures, and the Hindoo still abides by this system of delusion and fraud. Numerous are the occasions in which the wealthy family demand the aid of this man ; as if he could *blind the sweet influences of Pleiades, or guide Arcturus with his sons* ; or as if men had been made only for the stars. The birth of every child is one important moment for his feats ; yet, in this instance, though every thing is said to depend on a clear view of the heavens, as few of the Hindoos enjoy the advantage of a watch, the true time of birth must, on a stormy and starless night, be merely a guess ; for it would be endless to relate the childish expedients for obtaining certainty. Every year has its unlucky days, and every family movement a new calculation. Such is the influence of astrology on the family or within doors. But here it does not end ; its malignant power is daily crossing the path and procedure of the husbandman, as well as diving into the bosom of every family, whether rich or poor ;— thus draining the people of their substance, and tormenting them with visionary apprehensions. In short, so powerful is the sway of this baneful system, that one of the noblest sciences, astronomy, is entirely subject to its authority. Its nostrums are all locked up in the Sanscrit language ; and in this state all over India, let not the reader forget, it forms a part of religion—so that upon an absurd scheme of celestial calculation has actually been erected a most extensive system of priestly gain or pillage !

THE SERAMPORE COLLEGE.

The ninth report of this institution, (for the year 1829,) states, that a charter has been granted to it by the king of Denmark, which has given stability to the establishment.— The plan resolved on by the college council, since the receipt of the charter, is described in the following passages from the report.

It being necessary, now the charter has been received, to fix on some definite period of study, and on some scale of qualifications which may entitle the students to degrees of honor, the council of the college have, as a present arrangement, subject to those modifications which experience may hereafter dictate, adopted the following plan ; that a period of five years be allowed to students, after they have completed their grammatical studies, for the acquisition of Sanscrit and English, of European science and general knowledge, together with a knowledge of the holy scriptures, which are read daily. During this period they will receive a monthly allowance from the college funds and dine in common. At the expiration of this period they will be expected to pass their final examination with a view to their obtaining such degrees of honor as their proficiency may deserve, and to relinquish the support of the college, in order to make room for the reception of other students on these funds. It is contemplated that the fixing of this definite period will prove a stimulus to their exertions by setting before them a definite prospect, relative to their future course. Should it happen in the course of time that honorary degrees for proficiency obtained in this college should form a recommendation to situations of respectability, it is not too much to expect that other native students, not on the foundation, but who support themselves, may enter their names on the college book, and passing through a regular course of instruction, seek

these honorary degrees with a view to respectability in life, and thus extend the beneficial influence of the institution without increasing its expenditure.

Under the new classification, five of the senior native students will be considered as commencing their course of higher studies from the first term of 1830, who will be expected to pass their final examination with a view to honorary degrees for their proficiency, in the last term of 1834. This plan, which may be modified as future experience may suggest, appears necessary to give consistency to the operations of the college, and bring the system of instruction into regular order.

The council of the college have this year organized the course of English instruction for the native students, to which they have also admitted a select number of heathen students not resident in the college. Mr. Joshua Rowe has been appointed to the situation of English tutor. The number of applications for admissions into this class has been considerable; and it is hoped through this course the advantages of the college will be extended more widely to the country at large. The progress made by the youths in the English class since it has been re-organized; has been highly encouraging, but from the shortness of the period which has since elapsed, it will scarcely admit of any precise detail.

ABOLITION OF WIDOW-BURNING IN INDIA.

The editors of the *Oriental Christian Spectator*, published at Bombay, from which the article is taken, after noticing some of the events which have occurred in the present age, opening the way for a general diffusion of knowledge and piety, remark—

These things are particularly pressed upon our minds, now that we

are enabled to announce the total suppression of that horrid rite of suttee throughout the whole British India. It were vain and idle at this moment to enter into a discussion of the practicability, or otherwise, of an earlier abolition, or to infer from what has now been done, that it might have been effected with equal security and facility many years back.—It is rather for the Christian to rejoice that he lives in an age when the Lord is going on; and if in the act under consideration, he can trace a successful invasion of the kingdom of Satan, and a despoliation of the ruler of darkness of some small portion of his revenue of blood, let it serve to remind him, that his warfare is, as that between the Israelites and the devoted nations of Canaan, one wherein neither parley nor treaty can be admitted. Let the present victory, then, serve to strengthen and encourage him, in the strength of the Lord, to the perfecting of that which remains to be accomplished. Many strong holds of superstition have still to be assaulted, and it is the duty of every believer, as he daily becomes more enlightened, and is brought to a steady, abiding sense of the value of the soul—contemplated through the sufferings of the Redeemer,—to be earnest and constant in pouring out his petitions at the throne of grace, that the work which is now begun, may go on and prosper, till “the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever.”

We know not that we can conclude this subject better, and at the same time summarily record the various stages of the abolition of this horrid rite at the different presidencies, than by subjoining the remarks upon it from the *Bombay Gazette* of the 5th ult.

“In the former number of our paper we noticed the abolition of suttees by an enactment of the Bengal

government, which passed the council on the 4th of December, 1829.—A similar enactment passed council at Madras, under date the 2d. February, 1830.

“Our cotemporary in his last number, has alluded to the abolition of suttees under this presidency, in a manner which differs from the one adopted at the other presidencies ;—but which will be equally efficacious.

“The southern Konkan is, we believe, the only province under this presidency where the practice of suttee is frequent. On examining the printed papers laid before parliament on the subject of suttees, it appears that three-fourths of all the suttees which take place under the Bombay presidency occur in the southern Konkan. In the period of four years, 1824 to 1827 inclusive, the total number of suttees in the returns, is stated at 158 ; 114 of which number occurred in the southern Konkan alone ; being about 28 annually for that province, and 11 annually for the rest of the Bombay territories.

“Respecting the southern Konkan, there is a striking fact recorded among the printed papers of 1821, and 1823, namely, ‘that when the southern Konkan in the dominions of the Peishwa, late head of the Marhattee state, came into our possession, the inhabitants voluntarily discontinued the practice of suttee, in consequence of understanding that it was repugnant to the British laws, and only resumed it on finding that it was tolerated by the British government.’

“In a dissent, signed by John Huddleston and William Taylor Money, Esq. from the court’s resolution in March, 1824, referring to the committee of correspondence, paragraphs for Bengal, on the subject of suttee in India, the before mentioned circumstance, as regards the southern Konkan, is adduced, as a ‘striking fact in proof of there being nothing like religious enthusiasm in

the reverence for the practice of suttee.’

“With the exception of this one province, under this presidency, suttees have been of rare occurrence.—For the four years above mentioned, no suttee had occurred in the Zillahs of Broach or Ahmedabad, and only one is recorded for the Zillah of Surat, and one for the Zillah of Kaira, within the same period.

“The Calcutta division of the Bengal territories, has ever exhibited the most striking exemplification of the horrid practice of suttee : the total return of suttees, under Bengal for 1823, is 575 ; 340 of which occurred in the Calcutta division alone ! In 1826, the return gives 518 ; 324 of which occurred in the same division.

“With the foregoing picture before our eyes, we have only to offer our sincere thanks to the present rulers of India, for having abolished so unnatural a right, and not to cavil at the means by which a hitherto foul stain on British legislation has been removed. The historian of India will record the names of Bentinck, Lushington, and Malcolm in imperishable letters, and future generations will be taught to revere their memory.”

Lutheran Magazine.

FRIDAY, APRIL 1, 1831

Death of Rev. Doct. Schaeffer.—It is with heartfelt sorrow, that we announce to our readers, the death of the Rev. F. C. Schaeffer, D. D. President of the Evangelical Lutheran Synod of the state of New York, and Pas.or of St. James Church, in the City of New York. The deceased was for several years subject to a pulmonary complaint, which gradually wasted his strength, and terminated his earthly existence on the 26th ult. in the 39th year of his age.

By this providential dispensation, our church in this state has been deprived of one of her most distinguished and devoted Ministers. Doct. Schaeffer combined many excellent qualities in his character, which caused him to be much beloved by his friends, and respected by all his acquaintances. In his profession, he was a burning and shining light.—His talents and services in the cause, to which he so faithfully devoted himself, and for which he sacrificed his life, will long be held in grateful remembrance by the friends of our church. His zeal was ardent, his devotion entire, and as long as God gave him strength, he was constant and unwearied in his labors for the glory of his Divine Master and the salvation of souls. As he approached the borders of eternity, he experienced many severe trials and sufferings; but he was cheered by that joy of hope, which raises the immortal spirit high above the pains and sufferings of its decaying tenement. We learn, that a short time previous to his departure, he expressed his apprehensions, that as his end approached he would be too weak to give such manifestations of his faith as he wished; but that after having continued for some hours in a state, in which he appeared unable to speak, he suddenly revived, exclaiming, "victory, victory," and then folded his arms over his breast, and expired.

In this triumphant manner died this worthy brother. His loss will be universally felt and deeply lamented through the church. All who love the cause of our Evangelical Zion, have reason to mourn the fall of a main pillar of her strength.

But God reigns. It is the Lord's doing, and we bow submissive to his dispensations.

Life of Henry Stilling, translated from the German by Rev. Doct. Hatzekius.—We are pleased to hear that this celebrated work is about to be translated into the English language—and we hope, that our learned friend who is engaged in this enterprise, may meet with that liberal encouragement, which he so justly deserves. To such of our readers as are unacquainted with the work, we would merely state, that it is very popular in Germany, and has been extensively circulated in this country. In the language of the Prospectus, "it breathes a spirit of piety, is replete with remarkable and highly interesting incidents, and represents to us the character and life of a christian, whom God conducted through many severe trials and difficulties." We have received the proposals for the publication of the work, and offer them to our friends for their patronage. The work is to be printed in one volume of 400 or 450 pages octavo—it will be published as soon as 500 subscribers shall have been procured, and afforded to them for one dollar and fifty cents.

Missionary and Education Society.—The third annual Meeting of the Domestic Missionary and Education Society of the Lutheran Church in the state of New York, will be held at Schoharie (C. H.) on Wednesday the 4th of May next. The annual sermon before the society, will be

preached the Rev. J. Z. SENDERLING, of Brunswick. The Board of Directors will submit a Report of their proceedings during the past year. The officers for the ensuing year will be chosen, and other important business of the Society transacted. A general attendance of the officers and members of the Society, and Representatives from Auxiliary Societies is expected.

With this number, our editorial labors will terminate. The Magazine was first commenced by the Western Conference of Lutheran Ministers and Candidates in the State of New York, and published by them for 3 years. It was then transferred by the Conference to the Board of Directors of the Dom. Miss. and Education Society of the Luth. Church in the State of New York, for the benefit of the Society. The last year it was published under the direction of the Board. And now, after four years labor in this cause, we think that we can safely say, that the Magazine has disappointed none of the hopes, with which it was commenced by the Conference, and continued by the board of Directors to this period. We believe, that all will be ready to allow, that during the short time it was published by the board, it was an advantage to the Society by publishing its proceedings, explaining its objects to our people, representing to them the wants of our church, and endeavoring to excite a Missionary spirit. All who have had an opportunity of becoming acquainted with the affairs of our church in this state, during the time

the Magazine was published by the Conference, know how to estimate its influence, in promoting the interests of our cause. It was then extensively circulated and liberally patronised. It has always supported itself. While it was under the direction of the Board, it was sustained without any expense to the Society, and it might have been continued on the terms upon which it was hitherto published without drawing on the funds of the Society; but the printer having considerably advanced in his terms, and editorial difficulties having presented themselves for the ensuing year, it was thought advisable by the Board to discontinue it, after the expiration of the present year. The Editor, in taking leave of his readers, offers them his best wishes for their future welfare, and he begs those who have favored him with their friendly assistance in conducting this work to accept his grateful acknowledgments.

Selected.

FRENCH CATHOLIC CHURCH.

In our last we published an article respecting a secession which has lately taken place in the French Roman Catholic Church. The Seceders call themselves the Orthodox Catholic Church, and have put forth the following articles of faith:—

1, The word of God is our only guide of faith.

2, We admit the three symbols of the Apostles of N* and of St. Athanasius,

3. We recognise as canonical all the books of the Old and New Testaments that the Reformed Church admit of as such, and we consider the reading of them as of indispensable necessity.

* This is unexplained. [Query] Nice ?

4. We believe that there are two sacraments of divine institution—Baptism and the Holy Supper. We admit the others only as pious ceremonies, that have existed from the period of the church.

5. The services of the sacrament will no longer be performed in Latin, but in a familiar tongue after the ritual of the church.

6. Auricular confession is not of divine precept; we do not require it of any one; but the faithful before approaching the Holy table should prepare themselves to receive general absolution.

7. We do not recognize any days of abstinence. As to fasting we submit it to the piety of the faithful.

8. We admit a Hierarchy in the church, and this Hierarchy is to be composed of Bishops, Priests and Deacons.

9. Our veneration for the saints, consists in thanking God for the grace He bestowed upon them.

10. Religious instruction being of the first necessity for the people, we consider it the most important of our duties to disseminate freely the bread of the word of God.

SACRAMENTS.

It is obvious, that receiving the sacraments will not profit us at all, nor do any good, except they are used in sincerity, with devout sensations, and religious motives. Very few Christians, if any, feel that degree of piety, that humble devotion to God, that ardour of gratitude and love, which his mercies merit, and his word requires. We all fall short of this, as of every perfection. No one need be discouraged, nor to absent himself from the Lord's table, because he is not yet all that he desires to be. But those who come with indifference, or from worldly views, ought not to expect any spiritual benefit.

Secondly. Christians should not

suppose that receiving a sacrament is a meritorious act. It is not an evidence of your goodness, but of your faith. It does not show that you are righteous; but that God is merciful, and that you trust in his mercy.—This is a point not regarded as it ought to be; and especially by worldly people. They think, or they pretend to think, that we who come to the Lord's supper, claim to be better than other men; more holy and less wicked. If any Christians do claim this honor, it is from ignorance of themselves and of the gospel. We have not, or certainly we ought not to have, any such idea. We feel and know that we are sinful, unworthy creatures. Our desire is to obtain forgiveness and immortal life; and we believe that this salvation, this life immortal, is to be obtained through Jesus Christ, and in no other way. That he only is the Way, and the Truth, and the Life, God has revealed to us his word; and he invites us, and all men, to come to him, in that way, and be saved.—With thankful and humble hearts we accept this invitation. In receiving the sacraments, we acknowledge before the world, that we are sinners, justly condemned by God's holy laws. Our desire is to submit to his righteousness, and do his will in hope that we shall be accepted through our faith in the Saviour's merits, and our trust in God's gracious promise. Perhaps you say, for many do say, that we Christians are no better than other men. Do we pretend to be better? Say if you please (God only is to be the judge; say) that unbelievers live as well as we live. We reply, that they ought to live better, very much better, than we, if they would live without a Saviour—if they trust in themselves and reject the gospel. Were we as good as you think yourselves, we perhaps, should also trust in ourselves, and walk in our own ways. Knowing that we are wicked; de-

siring to be saved ; believing in Jesus Christ, and being determined through God's grace, to renounce our own righteousness and submit to his, we make a religious profession ; and receive the sacraments. Let us then inquire " what are the benefits, whereof we are partakers thereby ? " What advantage is there in Christian communion ? What good effect have the Christian ordinances, on those who receive them with a right faith and sincere devotion ?

The benefits are many and great. The first I shall mention is *obedience to the divine command*. Nothing can be more reasonable, or more obvious, than that they, who desire to be saved through Christ, should do the things which he commands. It would be very absurd, and totally unavailing, to employ a physician to heal our bodies, and not follow his prescriptions. In regard to the Physician of our souls, the absurdity and folly would be still greater. Our spiritual health is infinitely more important : and our spiritual Physician is infinitely more wise and infallible. He perfectly knows what we need ; his means are adapted to the end ; and he is altogether able to make them effectual. His ordinances are appointed in perfect wisdom, with a gracious view to our benefit. He commands us to receive and to use them. Are we wiser than God ? Can we pretend to receive Christ as our King, while we refuse to obey his precepts ? This, then, is one good and weighty reason for the use of ordinances : we obey God ; we submit to his authority.

I observe as a second reason, that the sacraments are *memorials of God's mercy and love*. They represent what Christ has done and what we may hope for. They are, particularly, seals of God's covenant with his chosen people ; they are sanctified tokens that we appertain to God's household ; that we are members of Christ's mystical body, his church ;

that he died and rose again, not only for all men generally, but for us in particular. Baptism assures the faithful penitent that his sins are blotted out by the sprinkling of Christ's blood ; that he is taken from the world into God's spiritual kingdom ; that he is made the child of God, by adoption and grace, and is a joint heir with Christ of an everlasting inheritance. The bread and wine in the other sacrament, symbolize the offering which was made for our sins ;— they assure the faithful receiver, that as natural food strengthens our body and continues life, so the offering, which Christ made on the cross, shall be as spiritual sustenance to our immortal souls ; that we shall live by him. And is not this too great a privilege, a very great benefit ? What can be more comforting than such memorials of God's mercy ? What is more likely to strengthen our hope and make us thankful ? After receiving such pledges of the Saviour's love, why should we not go on our way rejoicing ? " What should allay our lively hope, or damp our flaming love ? "

A third benefit in receiving the sacraments, which we have in part anticipated, is, that we hereby declare ourselves on the Lord's side : *we make a public profession of our faith in Christ*, and our trust in the word and promises of God. It is a public testimony that we have chosen the Lord to serve him ; that we receive the doctrines of the gospel, and are not ashamed to confess the faith of Christ crucified, to take his cross and be his disciples. In receiving the sacraments, we declare that salvation is of God only, and from his free grace. And we are taught, as in other cases, so especially in this, that according to our faith it will be done unto us. This is not only profitable, but " generally necessary to salvation." Our Saviour makes it essential that we are not ashamed of his cross ; that we volun-

tarily confess him before men. St. Paul says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." All the righteousness we can boast of, or pretend to claim, is from our cordial sincere faith in Christ, who alone can merit for man, but that we may do the will of God, and work out our salvation, he requires that we witness this good confession, and declare before the world, the wonders that he doth for the children of men.

Fourthly. And this will lead our thoughts to another, and very great "benefit whereof we are partakers thereby." The sacraments are means of grace, and they are among the most essential and efficacious means, by which we are edified and strengthened in spirit to hope in God, and to do his will. It is the doctrine of the gospel, and true as the foundation on which it stands, that we are not able of ourselves to help ourselves; that our sufficiency is of God. Except, our natures are renewed by the sanctifying influence of the divine Spirit, our faith would be cold, unfruitful and dead. Certainly our help is in God only: and how is that help to be obtained? By those means most evidently which God has himself appointed. Prayer stands among the first: but it may be doubted whether ever prayer, even this holy exercise, by which the believer's soul has daily communion with God, is so efficacious, is so powerful in building us up in the faith and fear of God as frequent and devout communing in the Lord's supper. By it, as St. Paul observes, "we do show forth the Lord's death till he come." We repeat, as it were, the sacrifice, by which we are saved. By the eye of faith, we see that mangled body, that streaming blood, which was sufficient to reconcile the world to God. We seem at once to hear the groans on Calvary, and a voice from heaven, "This is my beloved Son, in whom

I am well pleased." We have before our eyes, and rendered visible, that infinite expiation, by which the just vengeance of heaven was diverted from a whole race of sinful mortals; by which we are permitted to draw nigh to God, in full assurance of faith; by which a way is opened through the vail, and sanctified for us to the holiest place—to the third heaven. Nothing can we conceive of which so strengthens that faith, by which the just live. It is bodily food so sanctified as to feed the soul. "The cup of blessing," says an apostle, "which we bless, is it not the communion of the blood of Christ? the bread which we break is it not the communion of the body of Christ? Yes, says Christ himself: "This is my body, which is given for you;—This is my blood, which is shed for you. Do this in remembrance of me." "My body is meat indeed; my blood is drink indeed." Is not this, then, a very great benefit? It is the means by which we most surely obtain what we spiritually most need, Divine grace; the strengthening of our faith; the exaltation of our hope; the sanctification of our heart.

But these benefits are not all. We might show, did the time admit, how very much the ordinances of Christ, and especially this, his holy communion, excite in our hearts charity and Christian affection, and engage us more diligently in acts and works of kindness and love. When we see, what we are so affectingly in this sacrament brought to see, how God loved us, it would seem scarce possible that we should not love one another. Can we, without great inconsistency, feel enmity towards any one, for whom such a Saviour died. And how great is the benefit; how profitable to our souls. How necessary to our immortal glory is the benefit of being made more perfect in love!

We might also add much on the great advantages of decision in our

religious character and profession.—There is great danger in “halting between the two opinions,” whether we will be disciples of the Saviour, or continue still in the world. It is lingering on the tempter’s ground, and hearkening to his insinuations. But when we have chosen our part; when we have made a profession; one very important and necessary step is taken: our religious state is then decided; our face is turned towards the spiritual Canaan. The solemnity of the ordinances; the prayer we unite in; the mercies exhibited; the serious and repeated dedication of ourselves to the Lord who bought us; the oath of God which we take upon us; a regard to our own character, to the honour of God, the credit of our profession; all these tend to confirm and strengthen us in the resolution to be steadfast in faith, and to live as Christians.

DEITY OF JESUS.

“The Jehovah hath made all things for himself,”—Prov. xxi. 4. “All things were created by him, and for him.”—Col. i. 16. As the latter is spoken by the Apostle of Jesus Christ, our blessed Redeemer must be Jehovah.

DEITY OF THE HOLY GHOST.

“The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”—2. Pet. i. 21. “God who at sundry times and in divers manners spake in times past unto the fathers by the prophets.”—Heb. i. 1. As the moving power was the Holy Ghost, the Holy Ghost is God.

OBITUARY.

DIED, in Rowan County on Sunday the 27th March, the Rev. Charles A. G. Storke in the 67th year of his age. This venerable servant of Christ was born in Brunswick, Germany, near the Town of Helmstadt, where he improved, to the best advantage,

the opportunity of acquiring an excellent education. At an early age he selected, for the business of his life, the Ministry of the Gospel, and soon after his ordination was sent in compliance with a petition from the destitute members of the Lutheran Church in Guilford County, to feed them with “the bread of life.” Prevented, by a combination of circumstances, from settling in Guilford, and finding in Salisbury and its vicinity a field for the exertion of his pastoral labors, he took charge of the Lutheran Church in that place in the year 1788. Soon after that period he married in Salisbury, and continued to perform his pastoral duties there for about 16 or 17 years: he then moved to a farm, 10 miles south of Salisbury, nearly central between his congregations, where he remained till the close of his life.

As a scholar Mr. Storke was held in high estimation by all who knew how to value his acquirements. He was familiar with the Hebrew, Greek and Latin languages, and with the sciences; he had many distinguished German authors, and such was his thirst for useful knowledge that his mind kept pace with the improvements of the age in which he lived. As a preacher of the gospel he possessed the rare talent of rendering a subject intelligible to the most illiterate, and yet interesting to the most accomplished audience, and his labors were blessed in the conversion of many souls. He was a model of meekness and humility, and was jealous without bigotry or fanaticism, cheerful without levity, and grave without moroseness.

To his benevolent heart and enlightened mind many wounded spirits appealed, and never in vain, for the balm of sympathy and council. He was a kind husband, an affectionate and prudent father, an indulgent and humane master. Tolerant and a well wisher to all denominations of Christians, he was peculiarly attached to the Lutheran Church and a zealous advocate of the sentiments of the great Saxon Reformer whose name Protestants will never cease to cherish with reverence.

For six years previous to his death disease prevented him from performing regularly the duties of his office; his health gradually declined, and for the last nine weeks he could only speak at intervals which were all filled up by expressions of good will to those who were to be left behind him.—His remains were interred at Organ Church long the scenes of his earthly laboring; and the deep and unrestrained emotions of the assembly of his spiritual children at the grave of their parted friend evinced the magnitude of their loss and the extent of his worth.

May his ashes rest in peace till the glorious morning of the resurrection!

“Blessed are the dead that die in the Lord.”

[A. C. Paper.

AGENTS.

NEW-YORK.

Rev. W. I. Eyre, Rhinebeck, Dutchess co.
 " A. Crownse, Guilderland, Albany.
 " P. G. Cole, Saugerties, Ulster.
 " P. Wieting, Sharon, Schoharie.
 " T. Lape, Johnstown, Montgomery.
 " I. J. Beilhartz, Fayette, Seneca.
 Mr. J. R. Knowlton, New-York.
 Adam Files, Brunswick, Rensselaer.
 D. Pohlman, Albany.
 A. Lintner, Minden, Montgomery.
 Ludowick Bonesteel, Grafton, Renss.
 Henry Ferguson, Sandlake.

NEW-JERSEY.

Rev. H. N. Pohlman, New-Germantown.

PENNSYLVANIA.

Mr. Charles Dull, Philadelphia.
 Rev. D. Jacobs, Gettysburgh.

VIRGINIA.

Rev. D. I. Hauer, Salem, Botetourt co.

MARYLAND.

Rev. D. F. Schaeffer, Editor Evan. Lu.
 Intelligencer, Frederick.

NORTH CAROLINA.

Rev. D. Scherer, Concord, Cabarrus co.

SOUTH CAROLINA.

Rev. G. Dreher, Lexington, c. h.
 W. D. Strobel, Charleston,

GEORGIA.

Rev. S. A. Mealy, Savannah.

OHIO.

Rev. H. Heinecke, Miamisburgh, Mont. c.

MAINE.

Rev. W. Starman, Waldoborough.

All communications, containing manuscripts for insertion, printed Journals, lists of subscribers, payments of subscriptions, or which are in any way connected with the work, must be addressed to the "Editor of the Lutheran Magazine, Schoharie (C. H.)"

Donations and letters, relating to the pecuniary concerns of the Board of Directors, are to be addressed to the Rev. JOHN D. LAWYER, Treasurer of the Society, Troy, Rensselaer co. N. Y.

Annual meetings of the Domestic Missionary and Education Society of the Lutheran Church in the State of New-York, at Schoharie (C. H.) on the first Wednesday in May.

Stated meetings of the Board of Directors, at the same place, on the first Tuesdays in February, May, August and November.

Lost numbers can be furnished to such subscribers, as wish to have the Magazine bound. A few of the preceding volumes, entire, remain on hand, and can be furnished to those who wish to obtain the work from the commencement.

BOOK-BINDING.

THE subscriber respectfully informs the public, that having recently erected his Book Binding Establishment in the village of Schoharie, he is prepared to execute all orders in his line, with neatness and despatch, and on reasonable terms.

N. B. Persons in this vicinity, can have volumes of the Lutheran Magazine bound, by applying to the subscriber. Schoharie, April, 1831.

JOHN B. VEDDER.



